

# A.Y.F.



## INTERNAL DISCUSSION BULLETIN

ISSUE #2  
MAR-AUG. 1992

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THE FANZINE WITH A FINANCIAL PROBLEM

SPECIAL "WE HAVE NO IDEA FOR A COVER SO LET'S RUN A GENERIC,  
ALL PURPOSE RIOT FOOTAGE PHOTO" ISSUE!

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Hi kids! Welcome to the second AYF Internal Discussion Bulletin. Much apology for the delay, as it's been forever since the last (first) issue. There were several causes for the time lapse; those being lack of response to Bulletin #1, lack of material, time commitments to other projects, personal problems, and most of all-MONEY!

Lots has gone on in the last 5 months, but I would say that most of it's been an anti-climax. I was expecting that by now the AYF would have its shit wired tight, but we appear to have made very little progress to being a serious revolutionary grouping, and not just a bunch of drunken revellers. I have some thoughts on this.

The Dayton Gathering was a major let down. Besides the fact that I got sick, had my heart broken into a million pieces and was suffering from a severe case of activist burn-out, what we set out to accomplish (adopting an AYF structure and political statement) never happened. In fact, nothing AT ALL constructive came out of Dayton (my opinion, of course). No action proposals. No plans for networking. Nada. We pulled a YOUTH LIB. PART II (Albeit a bit more organized, and not quite as drunken). To put it mildly, we blew it in a big way and those of us who are serious are going to have to work extra hard now to get things hopping again. (Oh, I would like to thank the organizers of the gathering, who did an excellent job! Thanks!)

Only about 8-10 AYF groups decided to show up, and while there are probably good reasons for this, it made it very hard to make decisions, because we didn't want to act for groups not represented. This is supposed to be a federation where everyone has a say, but if we don't get a decision making structure soon, the only people who will have a say will be those who show up to conferences or control AYF media. That would be fucked. So the angry folks at the meeting, and those I talked to afterwards came up with a few things to jump-start our federation

-Enclosed is a proposal for an AYF delegate structure. We wanted to pass this in Dayton where it was unanimously supported, but couldn't because many folks were not in attendance. So, we're making an ultimatum.

1-READ THE PROPOSAL THEN DECIDE WHETHER OR NOT YOU LIKE IT. IF YOU APPROVE OF IT, SEND US A "YES" VOTE. IF YOU DISAPPROVE OF IT, SEND US A "NO" VOTE. IF YOU AREN'T SURE, SEND US AN "ABSTAIN". PLEASE SEND ALL VOTES IN BY AUGUST 31.

2-VOTES WILL ONLY BE GIVEN TO GROUPS OFFICIALLY ON THE AFFILIATE LIST. SORRY, BUT IF YOU DIDN'T GET IN TOUCH WITH US BY NOW, YOU HAVEN'T BEEN KEEPING UP TO DATE AND WE'RE NOT GOING TO HOLD OURSELVES BACK FROM MOVING FORWARD BECAUSE OF YOUR LAZINESS, DISORGANIZATION OR LACK OF SERIOUSNESS ABOUT YOUR POLITICS. WE HAVE MADE AN EFFORT TO REACH YOU.

3-IF YOU DON'T RESPOND TO THIS REQUEST, WE'LL MARK YOUR VOTE AN ABSTENTION. FURTHERMORE, WE WILL BE SENDING

YOU ONE MORE MAILING AFTER THIS ONE. IF YOU DON'T GET IN TOUCH WITH US AFTER THAT, WE'RE DROPPING YOU FROM THE AFFILIATE LIST. NO OFFENSE, BUT BOTH NEW YORK AND MINNEAPOLIS AYF ARE SICK (BOTH FINANCIALLY AND OTHERWISE) OF PUTTING OUR MONEY INTO MAILINGS TO GROUPS WHO AREN'T DOING ANYTHING, AREN'T KEEPING THE REST OF US UP TO DATE, AND ARE USING THE AYF NAME JUST TO GET EXTRA PUNK POINTS. WE'RE TRYING TO BUILD SOMETHING HERE. IF YOU'RE NOT INTERESTED, FINE. PLEASE LEAVE. I HEAR The Exploited ARE PLAYING JUST DOWN THE STREET. GO JOIN THEIR FAN CLUB.

4-IF THE MAJORITY OF GROUPS AFTER AUGUST 31 PASS THE STRUCTURE, WE WILL WORK FROM THERE. IF NOT, WE WILL RUN ALTERNATIVE PROPOSALS. IF YOU HAVE ANY AMENDMENTS OR CHANGES YOU'D CARE TO SEE TO THE PROPOSAL ENCLOSED, SEND THOSE IN AS WELL.

If everything goes as planned, by the end of the summer, we should have the AYF straightened out. Then we can start really getting things together. In the next few months, it'd be cool to see:

- An AYF statement of beliefs
- The AYF creating a "rapid-response" network
- Coordinated AYF actions on an international scale
- Increased propaganda and outreach
- Smaller, more productive AYF organizing meetings

I'm sorry if this push to get things organized offends or scares some people. I'm sure many accusations will fly that we are being "fascist" by demanding that people get off their ass to do something, and for trying to make the AYF more than a name only group. But to be honest, it's hard for me to be sympathetic. The ideas expressed above are not just mine, or those of NY-AYF, but also those of MINNEAPOLIS AYF, IMPULSE, AUTONOME FORUM, and definitely those of certain members from Cincinnati, AAN, Chicago, UAF, and many more.

The last AYF bulletin had at least 6 proposals for the AYF getting involved in further action campaigns, and making a name for ourselves as serious revolutionary youth. NOT ONE of those proposals ever got passed, or was worked on further.

Furthermore, an AYF'er was recently put before a grand jury and was threatened with 18 months in prison for refusing to testify. No doubt, the government would have asked Brian questions about his comrades activities in AYF. But he swore to keep his mouth shut, and he did. The amount of support he got from the anarchist community was minimal, and the from the AYF he got even less. My point is, some of us are moving forward with our ideas and the building of a movement, and some aren't. But those who are serious don't need to pull the weight of extra baggage. So if you're not going to help out, get off our train. (for more info. on Brian's case, see this issues article).

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## STILL AVAILABLE FROM NY-AYF

AYF DISCO BULLETIN #1-FULL OF ARTICLES, PROPOSALS AND BAD HUMOR. (\$1. + \$1. POSTAGE)

AYF MAILING #1-BALTIMORE MINI-GATHERING MINUTES, + AYF ANTI-WAR FLIER (.50 + STAMP)

AYF MAILING #2-NY-AYF UPDATE, DEMISE OF MID-SOUTH AYF, AYF GRAPHICS & POSTER (.50 + STAMP)

AYF PAGES #1-8-EXCERPTED FROM BACK ISSUES OF LOVE & RAGE. (.50 + STAMP)



Then there's money. This may sound like a stupid thing to complain about, but you wouldn't think so if you were in my position. I've funnelled no less than \$500. of my own money into AYF activities in the last few months. Well over \$150. went into the last Discussion Bulletin. I got a total of \$3. and a falafel back. I've spent \$100. on Starter Kits to groups which never got together. I'm angry. I'm not a rich person, and I worked over-time at a \$5./hr job to afford to do this stuff. I have bills to pay and I have to eat. All that cash is at the expense of me enjoying myself. It's not just a movie missed, or one less beer or record. It's money I could have put towards school, a vehicle, or something else I will need in the future. That sucks. And I wouldn't mind doing it as much if people appreciated it. But they don't, so this is the last time I'm DRAINING my resources for this project. There's a financial proposal enclosed that would make the Discussion Bulletin self-sufficient, and would enable it to come out more frequently, be offset printed, etc. We would also have cash to do projects with, like print pamphlets, make banners, etc. Read the proposal. I don't think it's unreasonable.

Finally, the next bulletin will be out over the summer. Things may be a bit hectic for a few months, as New York AYF is going through some changes, but we'll make sure this project gets done.

Till then,

Crush Capitalism into dust and spread its ashes to the four winds,

D@n for NY-AYF

P.S. Thanks to SINS OF THE FLESH for including a picture of a mohawked punk wearing a "SMASH THE STATE-AYF" T-shirt on their latest record. Dude....

## LETTERS

New section! Please send letters, comments, criticisms, ideas, etc., and we'll print them. But PLEASE mark all stuff for print ATTN:DISCOBUL LETTERS, because we receive an incredible volume of mail, and some of it is informative, some personal, and some just plain weird. It would make our job of sorting out what's what a lot easier.-D@N

(The following letter by Jean-Marc was sent to us, and to LOVE & RAGE, in response to a criticism brought up by Avram Krantz of Portland, OR in the LOVE & RAGE letters page (vol. 3.#2). An excerpt from Avram's letter is printed as well, for the whole story. What do you think?)

March 1, 1992

Salut!

I feel compelled to write in response to Avram's letter in the Feb. edition of LOVE & RAGE (V 3 #2). Ever since I first came into the anarchist scene, I've been especially interested in checking out all the letters that criticized the so called "left-anarchists" and especially the formation of the LOVE & RAGE network, from the Discussion Bulletin, and the meeting in Chicago, to the responses to the first editions of the paper from other anarchist zines. Even in the beginning I hated the distress-laden tirades of the Beth, Fred and George "bloc" in Chicago (who called themselves "obstructionists" in the Chicago meeting), as well as Bob Black's infamous and plentiful pot-shots (both in ANARCHY: A JOURNAL OF THE DESIRE ARMED). The seething self-righteous sectarianism and spirit of divisiveness of the letters always appalled me.

Besides offering a perfect opportunity for any governmental agency to notice tensions on the left and possibly act on those tensions via infiltration and disruption (a la COINTELPRO), I just don't see much help in criticizing each other in such mean-spirited ways. I'm glad that Avram felt pissed enough to write in, because anger can be a vehicle for expression, but I also feel that the letter didn't offer any concrete ideas for how we can change the things he had problems with (except the idea of listing names of companies and individuals who make prisons and equipment, etc., which I think is a great idea). I'm just sick and tired of other anarchists always seeing some sort of conspiracy in the paper, whether it be that LOVE & RAGE is a vanguardist "front" for Trotskyists because of a few fairly powerless ex-Revolutionary Socialist League members who were nice enough to donate their old office space and newspaper equipment when their group folded (after denouncing Lenin and Trotsky and moving towards revolutionary anarchism), or that LOVE & RAGE is a propaganda rag for Minneapolis Anti-Racist Action.

This last point, especially, is a crock of shit! ARA is a democratic, non-sectarian coalition of anarchists, socialists, and non-aligned anti-racist activists. The fact that the majority lean towards anarchism is important, especially in the context of the role LOVE & RAGE could

play. Where the fuck are we supposed to get heard? The liberal press denounces us for being too "young" and militant, while rigidly ideological groups like the SWP and the RCP, etc. refuse to support our anti-hierarchical stance. LOVE & RAGE SHOULD be a propaganda rag for ARA...as well as every single other anti-authoritarian, feminist or queer group that merits our support. LOVE & RAGE is a NEWSPAPER and as such it reports on actions anarchists do, as well as providing an anti-authoritarian analysis to neglected or mainstream news.

For someone who seems to have a youth liberation perspective, I find it interesting that you are indirectly attempting to silence a militant, anti-hierarchical, anti-racist youth group. Hmm. Critique is one thing, criticism which silences is another...

I don't know how old you are, but I do know that as youth the age-old (old age?) "divide and conquer" tactics so deeply internalized in our world play themselves out in every movement, and the @ movement is no different. Women can be the most virulent critics of women's self-determination, African-Americans some of the worst supporters of white ruling-class supremacy (i.e. Clarence Thomas), and youth the most vicious opponents of youth liberation.

You say you're not against organization, yet at the same time denounce AYF's attempt to sit down and figure out some common politics and strategies for the liberation of young people at the "Goof-fest" gathering. This is a perfect example the internalization of youth oppression-attempting to silence and disrupt a movement (one of the only organized

revolutionary youth liberation movements) at coming together and "fucking up this system until it dies a horrible death".

Again, a constructive critique is fundamental to the growth & development of political ideas, but baiting criticism is certainly not. I've just seen too much of this kind of bullshit in the @ scene, and I want us to collectively

### Love and Rage:

There are a few things that bothered me that I've seen in a recent issue of Love and Rage. One was a paragraph "Goof-Fest Planned" on the AYF page in the November 1991 issue. The sentence "This gathering will hopefully hammer out all the arguments within the AYF, like whether or not we need a political statement, the AYF decision making structure, etc." That sounds like centralization to me. Is AYF going to be the No Business As Usual of the Love and Rage Network? Or how 'bout Minneapolis ARA using Love and Rage as propaganda?



move to a more constructive politic, one based on the necessity of solidarity and supportive criticism.

As a young person, I want to do everything I possibly can to fuck with this oppressive system, not replicate messed-up "adult" patterns of relating to each other. We get enough of that shit every single day as it is. I see a need for kids to really fuck shit up, both in individual acts of rebellion (which we are great at already!) as well as organizing together to pose a real, political threat to the patriarchy. Liberation is too damn important to be half-assed about, and we need to be as organized as possible to really threaten this entire authoritarian system. I see the introduction of the AYF page into LOVE & RAGE as an incredibly important step in the long overdue process of youth liberation.

We must take the next step and bring our unique understandings of youth oppression to the anarchist movement as a whole—we can offer a new analysis to general concepts of racism, feminism and sexism, queer politics and homophobia, as well as anti-authoritarianism.

We're only kidding ourselves and working from privileges if we think that liberation will come about by just hanging out, spitting on yuppies (although I'd vote for making this a platform in an @ society!), and viciously criticizing each other. We must get our ideas out there and begin to genuinely dialogue and organize a unified and strong opposition to this authoritarian and capitalist society.

With love and rage,

Jean-Marc, Mpls. MN



(NOTE: NY-AYF had a letter printed in the January 1992 edition of "THE INDUSTRIAL WORKER", paper of the Industrial Workers of the World. The IWW is a radical workers group which encompasses a large amount of anarchists, and has a strong anarchist history. They have been around since 1905 and although considerably smaller, they are making a comeback. Their address is listed in the back of this bulletin.

Our letter basically extended solidarity on behalf of NY-AYF, introduced who we (the AYF) are and what we're up to. In response we have gotten a large amount of mail from IWW members who are interested in working closer with us in the future. Below is one such letter. We strongly recommend getting in touch with the IWW if you're interested in class struggle issues. Solidarity is strength!-NYAYF)

Feb. 7, 1992

Dear friends,

In response to your letter to Industrial Worker (Jan 92) the new IW coordinators at Ottawa welcome your solidarity. Some of our members and friends here are in contact with AYF. We'd like to hear from you regularly on your perspectives and experiences in the workplace, corporations etc

And we hope you will want to actively distribute Industrial Worker.

The IWW has a couple of bookstores, as well as the Literature dept. at Chicago. Union members also run a number of publishing projects. So there is potential for some kind of distribution network where we all distribute each other's papers. Let us know if you have any ideas on this.

Many anarchist youth are wary of organizations, and not very interested in work. The unique feature of the IWW is democracy, so that members are always in control, to the extent they want to be. The IWW relies on majority rule, not consensus; and relies on direct action rather than state laws. The organization is not designed to attack the political system, but to change the economic one. We don't support any political party, but members range from anarchist to socialist with various other characters. The IWW wants workers to control their own work and workplaces, in the "syndicalist" style. Thus we oppose "authority" at the employment level.

Work has unfortunately been turned into an inhuman and unpleasant experience, by the demands of capital. The IWW wants to build new workplaces and industries where people can produce what they need in a self-directed way.

The IWW organization needs constant maintenance. It is not set once and for all, but grows and changes. Due to our small numbers over recent decades, there is a bit of housekeeping and renovations that needs doing to bring the union up to date in order to be more effective in daily life. We don't have leaders to do this, it must be done by the members willing to get involved in the practical details and discussion. The IWW is a tool for empowerment, which must be used to be useful.

We're very interested in getting some "youth" content in IW, and in developing stronger ties with the AYF.

On a personal note, I am an anarchist who joined the IWW because it was the closest thing to an anarchist organization I could find. And what better way to attack the system of authority than through its economic power? There is also the anarchist union, International Workers Association (IWA) and its North American affiliate Workers Solidarity Alliance. Someday I should join that organization too, but I think it's even smaller than IWW and I haven't had any contact as yet. I get the impression they're not too active, but there are some active branches in Europe.

These are certainly interesting times, and the stakes are high. Ties of solidarity and info-sharing will help.

For the New Society,

Carlos J. Murray, IWW member at Ottawa  
P.O. Box 2541, Str. D, Ottawa, ON K1P 5W6 Canada (613) 231-2922

April 3rd, 1992

Dear AYF,

Hil I just recently returned from El Salvador, with a message to you folks from the youth in Santa Marta, Cabanas. Santa Marta is a community that was repopulated with refugees from Honduras and Costa Rica, where they had fled during the army's scorched-earth policy. While I was staying there I found out that the youth are organizing within the community, and I had the chance to talk quite a bit with the most active organizers. They're anxious to communicate with youth in North America & since I had met some AYFers at the Love & Rage conference in Minneapolis last summer, I told them about you. They asked me to send this note & to let you know that they would love to hear from some of you. Please write in Spanish. There is no mail or phone service in Santa Marta, but letters (or material aid) can be sent down with delegations that you know of, or if you send stuff to me I can forward it to them through a contact person in El Salvador. (Sending stamps along would help me out a lot). I hope to get permission to send this address soon so people can write directly but right now activists are still being assassinated there so it might be a while. Material aid can also be sent through BVES (Building With the Voiceless of El Salvador) if you're so inclined. Anyway, they'd really like communication & support from North American Youth!

Anarchy,

Jenny Prichard, 818 S. Dubuque #1, Iowa City, IA 52240



## THE TRANSLATED STATEMENT

Hello young people of the United States:

Receive an affectionate greeting from the Youth Association for Peace and Democracy, we wish you success in your work as a youth association.

The reason for this note is to congratulate you and solicit your support for our association.

We are struggling to reconstruct our country since it has been bathed in blood for more than a decade.

Receive our most sincere & warm greetings to your association, and all the youth of the United States of America.

-The Youth Association for Peace & Democracy of Santa Marta and Valle Nuevo

From: Ramon-Age 19      Antonio-Age 18  
Ovida-Age 26      Isidra-Age 18  
Ofelia-Age 15

(NOTE: The above letter could also be published in the proposals section. We urge all AYFers to write and send letters of support & material aid. Perhaps we'd even be interested in doing some kind of more organized campaign? Let's see some responses in the next letter column).

April 25, 1992

Dear Friends,

I have been reading some of your material in LOVE & RAGE and that prompted me to write. I am currently editing an anthology of writings by Lesbian and Gay prisoners. This collection, entitled COLD IRON will be published in 1993 by Cleis Press. We are dedicated to inclusivity and diversity in this project, and we are especially interested in materials from young people (who are subject to a wide variety of forms of incarceration and restraint). It is important that the voices of young Lesbians and Gays who are (or have been) in juvenile detention, mental hospitals, reform schools, group homes, etc. be heard.

The anthology will include fiction, non-fiction, poetry, letters, and artwork (black & white)-anything which expresses the experiences of prisoners, their family, friends, loved ones, etc. (of course, people should always keep copies of their work). If possible, we're asking for all submissions by August 31.

In addition to the anthology I am involved in a new support network called "The League of Lesbian and Gay Prisoners". We are trying to build some bridges between those of us "inside" and "outside", and to develop some strategies which allow prisoners to participate in and contribute to the community. Our major project at the moment is organizing prisoner participation in the 1993 Lesbian and Gay March on Washington. We hope to match prisoners up with people on the outside who are willing to act as "proxies". These people will make it possible for prisoners to be more involved and for their voices to be heard in planning sessions, group meetings, and so on. The goal is to have a large proxy contingent, representing prisoners, take part in the march. We are actively seeking young people, prisoners or "free", who are interested in contributing to this project. Everyone is needed.



Any help that you can give us in spreading the word about these activities would be greatly appreciated. It's often hard to reach young people-especially those who are interested- because our society works very hard at making them invisible.

Thanks for taking the time to listen. I hope we can work together and extend each other's efforts.

Looking forward to hearing from you.

In Resistance,

Lin Elliott c/o John Fall, 1457-B 22nd Ave, Seattle, WA 98122

Dear Disco Bulletin,

I am writing today about the anarchist community and intolerance in their struggles. I do not have very much formal education (as if it means anything) so please pardon the occasional error in facts.

I have recently had several discussions about religion with a diversity of "politically conscious" people and it has surprised me how intolerant they all were. For clarification my stance on religion is that I have enough faith in myself and humanity that I do not need to believe in some other force guiding the world. I do however believe that there is a spiritual consciousness within each of us which we must feed some how. I have found Anarchism as my spiritual opiate, as some use other political or religious doctrines as their spiritual guides/opiates. I work in Anarchist groups, live in an Anarchist house and, to the best of my ability, in my Anarchist "faith", just as a great many religious people do as well.

To speak of something I am closer to, through my heritage (Celtic), I bring to my discussions on religion a totally different view of the Christian faith, so I use Celtic Christianity as an example of how religious institutions are believed to be the religions themselves.

When Christianity went to Ireland, a deep-rooted religion was already there (though it was not written or in any way formal). The Celts, in my opinion, had a tradition of taking the best things in a culture and using them in their own without losing identity. The Christian monks who went to Ireland became hermits in the forest, lived off the land and lived as they preached, without excess and in love for others. The Celtic peasants soon joined the monks, but by not living as the monks preached until they felt like leaving, and living in solitude, in their belief of "God's" word. As time went on the peasants became the monks and formed communities as the original monks did. This is not to say that there were not priests who tried to force their faith in Ireland as well, but it was the Celtic monks who learned their faith abroad, then incorporated it into Celtic belief who succeeded. The Celtic people who joined them, as the Christian faith was adopted and manipulated it to fit Celtic culture.

I know that the organized Christian church has done other grotesque things throughout its history and I am in no way defending it. What I am trying to show is that there is not one Christian church which is evil and all-controlling of the Christian faith, but as in Anarchism there are several, some good and some bad.

The Celtic Christians rejected external authority by any institution: they followed what they believed and no one else. This is an Anarchistic tradition which has shown itself throughout history when a faith in anything has been adopted by some other culture rather than the adopted faith being forced upon culture, which breeds resentment and resistance. The Christian faith follows a book, as does Mandism, Liberalism, Capitalism, and several sects of Anarchism. How someone interprets the book of their particular faith is how good writings can be turned into objects of exploitation.

A particularly startling discovery of mine, was when I was told that Mussolini came from a Bakuninist household and that his father ran a free school, in the Ferrer tradition. This explains tons of things to me. Mussolini gave up the golden rule of freedom, tolerance, as did other revolutionaries and revolutions. Mussolini may have been a fascist in the way he implemented his politics but his politics may have been a form of Anarchism.

The best example of giving up tolerance is the Russian revolution. When the Bolsheviks seized power, they outlawed faith as well as religion. Not just faith in religion, but faith in Anarchism, and other political trains of thought. If you truly have faith in what you believe, you do not have to persecute other people for their faiths. Every person has their path to "god", if we all just stopped trying to force our views onto each other we could learn and achieve a lot in our tolerance. The organized religious institutions are, in my opinion, what is wrong with religion, not the religion itself.

As Anarchists we must view the right to freedom of expression and faith as sacred or we end up fucked, as we are now persecuting those whose faith is different, but their primary beliefs are not.

I appreciate all replies, and this is the kind of material I hope to see more of in zines and Anarchist thought. Everyone who sends me a letter will get a reply unless you write bigoted nonsense. I cherish all views and input.

*Ignorance is Knowledge, Slavery is Freedom  
War is Peace and Bigotry is Tolerance! -Big Brother.*

Yours Truly,

Dan-archy 106 Gore St. Kingston, ONT K7L 2L7 Canada



# AYFer Beats Grand Jury: Brian Coan Is Free!

It may come as a shock to many people, but a prominent anarchist revolutionary named Brian Coan was recently put before a grand jury, based on accusations that he threatened the life of President Bush. Brian is a member of Autonomie Forum (an AYF chapter formerly in Williamstown, MA and now in Burlington, VT), a member of the Love & Rage coordinating group and he works with the ARM THE SPIRIT collective. And for all these reasons, the government wanted to nail him.

## Brian's Case

On Thursday, May 7th, Brian was visited by a Secret Service agent at his college in Williamstown, MA. The agent attempted to interview Brian, informing him that the Federal Government was conducting an investigation of his activities. Brian wisely refused. On Friday, May 8th two agents returned with local police and served Brian with a summons to appear in Federal District Court before a Federal Grand Jury on May 28th in Springfield, MA.

Although the summons didn't mention a specific charge, the Secret Service agent who delivered it said that it was related to a charge of threatening the life of the President. The investigation was characterized by legal and procedural improprieties. When the subpoena was delivered, the local police officer who accompanied the Secret Service agents, Officer Vincent Zoito, opened the door to Brian's dorm room before Brian could get there to answer his knock. Further, the Secret Service apparently obtained a subpoena for Brian's computer files, and copied all of the files he had stored on the campus mainframe network.

Brian's case was all over the local and regional papers, was the lead story on the local TV news, and was even picked up by the Associated Press. On Wednesday, May 27 Assistant US Attorney Kevin O'Regan's office was bombarded with phone calls from outraged folks who wanted to protest this harassment.

On Thursday, May 28th there were solidarity demonstrations for Brian in New York (actually on Wednesday), Chicago, Minneapolis, & San Francisco.

In addition, there was a demonstration at the Federal Courthouse in Springfield. The demonstrators travelled from as nearby as the next town over to as far away as Boston, New York and Hamilton, Ontario. Protesters held a banner that read "Grand Jury: Hands Off Brian Coan" and handed out hundreds of leaflets.

## What is a Grand Jury?

Grand Juries were originally created for "democratic" reasons-taking away the power of the Attorney General to level indictments and giving it to a jury. Grand Juries are not trial juries-they only hear preliminary evidence and decide whether or not to bring indictments against individuals or organizations. But Grand Juries also have qualities that make them ideal as a tool against political activists.



1) They are secret-*ie.* no press coverage or public discussion of the proceedings or potential charges

2) There is no right to due process. You can not have legal representation during the proceeding, and you have only a limited right to refuse to provide testimony.

3) They are empowered to ask questions on any subject, even if it isn't related to what they are investigating.

These aspects of Grand Jury proceedings allow the government to collect information that is otherwise private-even if that

information is about political activity and is not criminal. The Grand Jury can force you to divulge information about your activities, even if they are completely legal and within your Constitutional rights.

Because of these powers of the Grand Jury, many political activists refuse to cooperate with them. Unfortunately, it is contempt of court to refuse to cooperate with Grand Juries, and the government knows that if it calls radical activists to testify, they will refuse and can be jailed immediately. The refuser can be charged with civil contempt, and imprisoned for the duration of the Grand Jury-up to 18 months. The person has committed no crime, so there is no trial or due process. The "purpose" of the imprisonment is not punishment, but to coerce the refuser to testify. The government can also charge them with "criminal contempt" which will result in a trial, and if found guilty, an even longer jail term. Selective cooperation or lying is even more dangerous, since their questioning is often designed to catch you lying, which



results in a sentence of up to 3 years. Remember, these people are professionals at extracting information and entrapment.

The Grand Jury has in the past been used to imprison members of the Black liberation struggle, the Puerto Rican independence movement and the anti-imperialist movement. Many people have been sent to jail for refusing to rat on their comrades. It is entirely likely that this could have been Brian's fate.

## The Trial and Victory

At the trial, Brian refused to testify before the Grand Jury. Brian pledged non-cooperation and refused to talk with the Assistant US Attorney.

The effort seems to have paid off, as Brian is free. Apparently, the Secret Service and the US Attorney had a shitty piece of "evidence". It was a message from a computer network that said something to the effect of George Bush needing a bullet. As Brian's lawyer said, "Threatening the life of a President? Oh please!". The SS and the US Attorney tried to get Brian to talk to them before going into the jury, making an offer to drop the investigation if he would 'fess up and admit it was "only a joke". Of course, Brian refused to collaborate with the Secret Service and told them to stuff it.



He went to the jury and refused to answer any of their questions. He did give them fingerprints, photographs, and a handwriting sample—all of which they had already, and refusing to give them these things would have sent him straight to jail. So, the feds decided not to do anything. The SS snooped around Brian's home town-winning political points for our side as they stomped all over everyone's flower beds, toes and sensibilities—and when they didn't find anything, they dropped the investigation.

Because of the ugly history of Grand Jury proceedings against political activists, Brian pledged non-collaboration with the inquiry. He felt, and many people agree, that this is the only politically acceptable position. However, there

are different levels of non-collaboration. Total non-collaboration involves refusing to give them anything—refusing to recognize the Grand Jury at all—this almost always lands you in prison. While this is a principled position, for tactical and strategic reasons Brian chose to take another course. Brian felt that since the feds already had this information on him, and refusing to give it would have resulted in him going down for 18 months and draining the resources of a small movement, this was an appropriate tactical decision. These aren't perfectly clear cut issues. But the precedent that Brian has set is clear: don't go to jail over stuff they already have, but don't give them anything at all that they don't. This is a brave and principled decision and people should be proud of Brian's dedication, discipline and willingness to go to prison to protect his comrades.

Grand Juries are shrouded in secrecy, so Brian's strategy was to publicize the investigation as much as possible, which made it hard for the feds to use the closed room effect of the jury to quietly repress him. It was a successful strategy. If Brian had been imprisoned, there would have been a campaign of letter writing, petitions, demonstrations and information distribution until he was released. In this case, the feds blew it.

## What This Means For the Anarchist Movement and AYF

This was a close call. One of our most dedicated militants was almost sent to the pokey, but we won this round. It had as much to do with the government's shoddy case as it did with people's outrage and protest.

But AYF'ers shouldn't be congratulating themselves. Because the AYF is so disorganized, Brian got almost no support from AYF folks, and he has in the past been one of the most active AYF supporters. This sucks. Defending imprisoned comrades should be one of our highest priorities, but instead it seems patch-making and homebrewing come first. This has got to change NOW!

We should mark this trial as the beginning of what's to come. Brian was obviously subpoenaed because of his anarchist activities. This shows that the government is starting to take the anarchist movement seriously, and considering us a real threat. This means many more of us are likely to face Brian's situation in coming years (especially with the fondness most punk rockers have for threatening the president's life!). And these people will have a choice: to rat on their friends or go to jail. But their choice will be made a whole lot easier if their friends don't support them. So we need to get our shit together in a big way, so the next time something like this happens, there won't just be small demonstrations in a handful of cities.



but there will be resistance that will make the L.A. Riots look like a garden party!

## Closing Words

Here's some final words excerpted from Brian's press release after the victory:

"....Now whether this [the Grand Jury backing down] was just a result of total bullshit (the phrase "he needs a bullet" on a computer message), or whether they were after something more...it doesn't matter. This was probably the first experience Love & Rage (or the anarchist movement in general) has had with this type of shit. We had 20 days to educate ourselves and organize. This time, we came out with a small victory: favorable media, much more security-conscious activists, and an embarrassed U.S. attorney's office. But this sure won't be our last run-in with federal bastards. I think we should all begin discussing these issues (security, federal grand juries, prisoner support work, etc.) in our local groups and



use this episode as a chance to mature as a movement."

(This article was compiled from reports in Love & Rage, @-Wire, Arm the Spirit and various press releases)

For more information on movement security, call or write the Movement Support Network at the Center for Constitutional Rights 666 Broadway, NY, NY 10012 (212) 614-6438. They will send you a good deal of useful information. And check out the book THE WAR AT HOME by Brian Glick (South End Press) dedicated to creating security-conscious resistance.

## **MINUTES FROM THE DAYTON AYF MEETING AT THE BUILD TO BREAK GATHERING**

The Dayton AYF gathering was really mixed. Some people thought it was great. Others thought it was mediocre. I thought it sucked. For a review of the festivities, see Jon George's article on the AYF page in the August issue of LOVE & RAGE.

In Dayton, there were two AYF meetings. The first was far too early to be well attended (even so, 30 people showed up). The second was held at the same time as the open mike (I missed this due to a 104F fever, and a broken heart). Below are the lame minutes. Hopefully future AYF meetings will be better.

### **MINUTES FROM MEETING #1**

The meeting was attended by folks from NY-AYF (NY, NY), Minneapolis AYF (Minn., MN), Dayton Anarchist Collective (D.A.C.), Impulse (River Falls, WI), Ottawa AYF (Ottawa, Ont.) Autonomous Elements (Kingston, Ont.), and independent folks from Montreal, Michigan, Philadelphia, Tallahassee, Detroit, Savannah, Toronto, Yellow Springs, Seattle & Portland.

People gave their names and a brief introduction of their activities, and what they wanted out of the AYF. Folks were involved in doing zines, clinic defense, organizing gatherings, doing this crappy Disco Bul, distribution, putting on shows, and much more.

People wanted to see more community newsletters, active @ collectives, an anarchist contact list, an anarchist commune, . People would like to see the AYF unite theory and action, unite as part of the re-emerging youth movement, fight against columbus invasion celebration, build functional activities (soup kitchens, etc.), the AYF organizing in high schools, more direct action, living groups and @ lifestyle of self-help and mutual aid, building community, & start @ bookstores.

The things discussed included:

-An AYF Speaking Tour  
-An AYF Structural Proposal  
-The AYF Disco Bulletin

-Getting local groups started  
-A Statement of Principle

That's all I wrote.

### **MINUTES FROM MEETING #2**

Suspiciously lost in the mail after being sent to us from Chicago. Go figure.



# WE'RE HAVING THE RICH FOR DINNER TONIGHT:

## Anarchist Economics with Impulse '92

Concerning the AYF, class struggle, and the political statement: if there is a political statement, there absolutely must be included a critique of the present economic system, and a class war approach is integrate to this. Let me try and spell this out in greater detail off the top of my head and try and touch on a point made in the disco bull about the ALN (Anarchist Labor Network-D@n)

While "anarchism" is often defined simply as opposition to government, its true definition (for me, and suspect most AYFers) is struggle against all forms of oppression, coercion and hierarchy. If "anarchism" were only struggle against the state, the AYF would have to concede that much of ageism is outside an anarchist critique. After all, parents, society, private mental institutions-none of these are government in the strict sense of the "state".

Luckily, such is not the case. Our anarchism is an anarchism opposed to government-governance- in all its sordid forms. In other words, we stand opposed to coercion of any variety. Anarchism in a political sense is opposition to the state, but anarchism in a moral sense (a deeper, more fundamental sense out of which political beliefs come) is a belief in freedom from all coercion (At least, this is what I think. True anarchists should be just as disgusted by private violence and coercion (murder, rape) as by government coercion (wars, sexist laws!)

Thus, when I recognize no higher authority, I do recognize the existence of certain moral laws. The prime moral law being "Do what you will, but don't harm anybody else". Actually, this should be, "Do what you will, but don't coerce anybody else". (After all, a lot of coercion masquerades as something "done for one's own good" and is not necessarily harm.)

A society free of coercion would also be more or less an equal society. Why do I say this? What necessitates a need for the right to freedom is belief in free will. If humanity has free will (and I believe this feature to be the crowning virtue of humanity) then we should have the right to live up to our natures and exercise this will. I also tend to think that we all should have an equal right to exercise our will. We are all equal. (Of course, there are exceptions to this. The big one, as far as the AYF is concerned, is the status of children. Children are really not wholly autonomous. If left alone they would die. Children, to a degree, along with perhaps some severely retarded people and the truly insane, if there are any, need to be guided by some kind of power for some amount of time. As this is one area in anarchist society that would require a use of power, it needs to be discussed probably more in-depth than any other area, but I won't go into that now.)

If we all deserve an equal opportunity to exercise our will on the grounds that we have all been endowed with free will, then the moral law I have postulated holds true. Acting in non-coercive ways upholds freedom and equality for everyone. And so, if

you see instances of inequality, you should suspect that there may be some coercion involved.

Let me point out that this idea of equality can be thought of or misconstrued in a couple of ways. Equality does not mean that everyone has to have the exact same things as everyone else. For one thing, it would be boring. For another, it's quite impossible in many instances. I cannot have an equal amount of female sexual organs as a womyn does. I'm just not built that way. And while it's possible for me to know as much about living in NY as Dan does, it's not likely. We can't all live in the same place, learn the same things, do the same things, etc. So, while we're unequal in the sense that he knows more about NY than me, we're unequal in another sense in that I know more about the Wisconsin climate than he does. So it's not really "inequality", it's just diversity. This is my main point in an otherwise quickly digressing paragraph. "Equality" doesn't mean that we all have to do the same things, or be the same people. Equality is a belief that we should all have equal worth, whether womyn or man, from NY or Wisconsin. (Actually, equality is a lot more difficult than this, because I am not a total relativist. Obviously, we don't think all ideas have equal worth, or we wouldn't be pushing for anarchism, we'd accept whatever came along. Nor, I think, does equality have to mean that we must like all people equally. We all have personal preferences, we all don't get along with everyone. But there is equality in the sense that just because I may dislike someone, I can't mistreat that person. We all deserve equal moral consideration. Make sense? Who knows, I'm

forces the individual has no control over. These forces include access to education, access to jobs, and access to the means of production, among others. At its base, it means access to resources.

In capitalism, there is an unequal control of resources. The majority of resources have always been under the control of a small minority (and it's no coincidence that those with economic power usually hold political power).

This unequal distribution, especially under capitalism, leads to more freedom for some people, and allows those with more to coerce those with less into doing certain things. This should be blatantly obvious. If I don't have any property, I'm not going to be able to survive. In order to live, I'll have to beg someone who has more property to give me some. I might even have to be someone's slave in exchange for food and water. Of course, you could argue that it's not really coercion, that I don't really have to work for the person with all the resources. But if I don't, I'll die. You could make the same argument about the government. I don't really have to obey the government, you could say. Well, technically maybe not, but in reality if I don't obey I'll be jailed or shot. It really is coercion. It's coercion because it presents two alternatives, neither of which I would choose on my own. If I'm offered a choice between death by firing squad or death by hanging, can you in all honesty say I have choice, that I have free will? I don't think so. And it's the same with respect to control of resources.

But is inequality in distribution of resources unfair? Should those with more resources be allowed to dispose of them however they wish-including trading them for acts of coercion, i.e. the labor/slavery of others? First, a little bit about our resources on this planet.

We live in a zero-sum world. In this world, growth is only an illusion. What we've got is all that we've got, we never get any more. But the illusion exists in several forms.

One form of illusion is improvement in existing techniques. This can include new technology, new methods, new ways of thinking. We don't actually get more stuff, but we're able to use what we have more efficiently-so it seems like we have more.

Another form of illusion is the use of previously unused resources. Oil, for example. Using oil to power a car may seem like a growth of energy, but it's also a shrinkage of natural resources. There is no net gain. Matter is neither created nor destroyed, simply used in different ways.

The final illusory form of growth (that I can think of at the moment anyway) is to take resources from one group and give it to another. If you focus only on the group with resources, it seems like there has been a net gain. But, as I said before, this is a zero-sum society. If one group has more, another group has less. Capitalism suggests that we can all have more, but that is simply not true. Something's going to suffer, whether it's the environment, the future or the Third World.

If one group has more of something, of material resources, then another group has less. Resources have a finite aspect to them. There is no equality of worth in the sense that I was talking about earlier. Nor is there that possibility. In the realm of knowledge, for instance-Dan can learn a lot of facts about New York. So can I. Dan's having knowledge doesn't preclude me from having knowledge too. There doesn't have to be inequality here. But if Dan owns New York, I don't. It's as simple as that. Here, there is concrete inequality.

Of course, this can get tricky. I mentioned before that diversity is not necessarily inequality. So let's talk about the diversity of property. If someone owns all the apples in the world, and I have one banana, is there really inequality here, or just diversity? In someone's eyes, couldn't that banana be of equal worth to all those apples? Even though on fruit-to-fruit terms it seems unequal, what if someone really hates apples and really likes bananas? Is it really so unfair?

Perhaps I'd better come back to this, since I seem to



rambling heavily now... espresso must be talking).

So, equality. Equality is a moral demand, and as such a form of justice. This segue into justice brings me to what I really want to write about (and you thought it was almost over!).

If you look at our present society and its economic aspects, you will see that there is a great deal of inequality. The question to be asked is: does this inequality arise from unjust or coercive actions? Or is it simply the kind of diversity we were talking about earlier?

Let me talk a little about the system before exploring this further. I don't think that true anarchism, true freedom, can exist as long as the current economic system is allowed to continue. Our system runs not only on inequality, but on hierarchy and coercion. How is this? While there is a certain amount of mobility under the system (just as there is a certain amount of freedom under democracy) this mobility is mostly governed by



be making a pretty good argument that just because someone has more and another has less of a particular item doesn't mean there can't be equal worth concerning the amounts of whatever things we're talking about. This is not what I was trying to prove. However, if I keep at it a moment you can see it makes a certain amount of sense. Why would we bother to trade if we didn't value some things more than other? On the other hand, we usually try to trade for things of equal value. Let me come back to this later.

Perhaps what I should be talking about is not absolute equality in regards to physical property (just as we did not mean absolute sameness of humanity in other areas). Perhaps what I'm looking for is the equivalent of what we called equal moral worth (or equal moral consideration) in the previous field. This equivalent might be something like equal access to resources.



Dropping that for now, consider the whole problem from another angle. Given that some people have more resources than others, let us ask why this should be allowed. Why should some have more resources than others? This leads us to the question of how we get anything in the first place. I said earlier that equality was a function of justice. Well, what's a just way of acquiring distributing resources? And could a just distribution lead to inequality? And if a "just" distribution leads to inequality, is the inequality considered "just" as well?

Consider a basic assumption to keep in the back of your head for no reason as of yet: We all need the use of some resources in order to survive. These include air, food, water, shelter, etc. Furthermore, we need the use of more property (usually) in order to lead what are generally accepted as fulfilling lives. Let's face it, mere survival on the brink isn't much fun. We don't absolutely need beer, zines, records, etc. but they are awful nice. Also, there is a tendency for more freedom the more resources we have, because we are able to do more, exercise our will in more ways. Property equals choice. A person with a car can choose to walk or drive, but a person without can only walk. Property, then, equals freedom, and those with more property tend to have more freedom than those with less.

Anyway, concentrating now on acquisition of property. If we are going to allow use of property (and we must, for survival's sake) we should have a just distribution of property use. A just distribution of resources could take 3 different tacks: First, there could be a flat-out, equal piece of the world for everyone. Second, distribution could be based on need (as communism originally said from each according to their ability, to each according to their need).

Why this variation? Some people need more/ different things than others. People who are sick need more medication than people who are not sick. The third basic approach is that people should get what they deserve. All of these are varying definitions of distributive justice-equality in some sense. Are there any other just methods for distributing resources? What about claiming resources for you own? Is that a just method? That's what Columbus did, claimed the "New World" in the name of Spain. Maybe it's just because it's midnight and I'm not too lucid anymore, but that method seems intuitively unjust. What do you

think?

Theoretically, all 3 arrangements could allow for a system of private property. And, in fact, private property might not be so bad under a just arrangement. But consider the possibilities of these approaches.

Approaches one and two, to be consistent, would have to create an economic system where equality always existed, or distribution was always based on need. But, there are problems here. If we believe in free will, in freedom, don't we have to allow for people desiring to give up their equality? What about people who give away gifts? What about trading things? But do people really give gifts or trade freely to unequal ends? Aren't they looking for something that's of equal worth in their minds, at least in return? Whether gratitude or an exchange of goods, it doesn't matter. It seems to me that in a free society, with an initial equal distribution of goods, things would remain equal. (Barring, of course, things like deceit or bad luck/natural disasters. I'll have to come back to this).

Approach number two contains a problem as well. If distribution is based on need, who's going to decide who needs what? What's to prevent lying, exaggerating and so on? Under Soviet communism, the state set the need levels, with the Party members apparently considered the most "needy". If I remember correctly, Kropotkin felt that we could rely on people to do the right thing, create free stores, and so on. Well, I don't trust people enough to take only what they need and leave the rest. If people are really that intrinsically good, why is there a government hell-bent on controlling us? If we expected people to take only what they needed we might as well expect McDonald's to give all their food away at cost. Face it, in an anarchist society without an emphasis on greed such as there is today, perhaps most of people's excesses could be muted. But probably not all. I guess I can't answer how needs-based distribution would work in practice. But if it could, it would be fair.

Finally, we have the third approach. You get what you deserve. But the fact is, when you start out in this world at birth, you have nothing and you need a hell of a lot. As a baby, do you deserve what you need? You can't even do anything, so why should you get anything?

It seems to me that distribution based on desert has to start with either approach one or approach two, or humanity is going to die off pretty fast. Unless you could argue that we deserve an equal share, or what we need to live, just because we're human. Could this work? What if we all start out with an equal share, or what we need, or simply enough to survive, and from then on we get what we deserve? Where would this system end up, and would it give rise to inequality?

Actually, it is this kind of system that most closely approximates what we live under today. Capitalism promises to reward hard work with prosperity. And while capitalism does not give everyone an equal share to begin with, it at least pays lip service to the idea of ensuring survival until one is old enough to "earn one's own way". In the modern state, you have AFDC, public education, vaccinations, etc. as examples of this. However, historically in unrestrained capitalism children were supported solely by parents, and if parents could not afford food, medicine, or education, it was tough luck. Again, it must be asked, would this version of acquisition be truly just?

Let's see how the idea of a zero-sum society would work in this situation. As time goes on, you're going to have to work harder and harder to get what you "deserve". Say someone discovers an oil well, and by dint of that discovery is considered to deserve the wealth garnered from it. The next person coming along can't rediscover it and reclaim it. In other words, the first person to "deserve" something ends up changing the rules of the game for everyone else, under a private property system of deserts. Shouldn't it be considered unfair if all you have to do to get an oil well is discover it, but once discovered, if I want to

earn it, I would have to work for decades and hope to save enough to buy it from you?

Consider it from our position as youth. Everything in the whole fucking world is already owned. Even if whoever came before us "deserved" what they have, how are we supposed to ever get anything at all? With no resources left, what can we possibly earn? And can we ever earn more than a fraction of what was earned by those who came before us?

I think this is a fundamental flaw of arguments for a desert-based approach to property. It assumes it is fair because everyone has an equal opportunity to earn their way to prosperity, but that's not so. Those who own now will continue to own forever, regardless of what they do to earn anything from now on, and the rest of us, who probably deserve more, won't get jack shit.

You can see that this is exactly how capitalism works today. There is a myth perpetuated that the poor are lazy, that they are poor by choice, they deserve their poverty, etc. The poor people I know work damn hard at shit jobs while those with wealth jet around to country clubs all day. Hardly justice.

Then again, I've heard descriptions of this brand of distribution formulated in a different way: such as, you only "deserve" things if you are currently using them, if you are currently doing work with them, the kind of control you have depends on how much work you're putting in, etc., etc. These may indeed be viable ways of formulating the distribution system.

My most relevant point (yes, I do have one) is that this is not how our current capitalistic system functions. We do not have a system based on equal shares across the board. We do not have a system based on need (think of Ethiopia the next time you buy some superfluous junk food). Nor do we have a system based on "desert" as I would consider it, if expressed in a proper form.

What is our system based on? It contains elements of "desert" but it has set up the structure of the system in such a way that you have to earn by rules which don't allow you to earn much. Of course, some will no doubt argue that it is primarily based on merit. That's a lie, but we can refute the claim in another manner.

Show me the time in history when we embarked on a system based wholly on merit. Show me the time we split things up and said "from now on, you get what you deserve". It can't be done. Capitalism did not develop in a vacuum. It was the outgrowth of historic forces rooted in hierarchy, oppression, and injustice. Capitalism grew hand-in-hand with state power, and is propped up by the state even today. Capitalism in this hemisphere was founded upon slavery-hardly a case of just deserts. And before capitalism, mercantilism and the rise of the nation-state. And this was itself an evolution from feudalism, in turn stemming from tribalism. Capitalism, in other words, has been carrying the baggage of all the oppression of world history



around with it. There has been no clean break with the past. The faces have changed, but a minority of financiers rule us economically, just as a minority of aristocrats did several hundred years ago. The nature of capitalism today is deeply connected to the injustices of the past.



And until there is a clean break with the past, until we start over again, with one of the three options mentioned before, there must be class struggle. There must be a struggle between those who have little, and those who have gained much. Perhaps they have gained it by working hard, but they have also gained it by utilizing past and present injustices.

Perhaps a merit system could be made to work fairly. Perhaps you could even call it "capitalism" in a sense, once everyone's been given an equal start. I haven't explored the possibilities very deeply, and I know next to nothing about economics.

My single concern here is to make you understand that our present situation is unjust, and as anarchists we need to understand this. There are those out there who think that government should be gotten rid of, and then free-market capitalism should be the guiding force. These are not anarchists but libertarians, and a distinction must be made between us sexy young radicals and those right-wing greedy bastards (NOTE: "Libertarian" has historically meant anarchist, or one who believed in "libertarian socialism"). That's socialism without government. The term was stolen from us in the 20th century by businessmen scum-D@n! Mere removal of government is not going to halt all oppression. We need a massive redistribution of resources as well, along one of the lines previously mentioned, perhaps.

But the libertarians I've heard from see no such need. If there are some out there, that's great, but I still have reservations about private property, some that I've expressed here.

Now let's bring it all back home. If because of our past foundations our current economic system is unjust, and if our current system creates an inequality which leads to coercion, then those who profit from this system share the blame for other's poverty, misery and (wage) slavery. This is why we need to attack the rich. They have what we should all be sharing, and they lord it over us till our life sucks shit and the only reason for living is to make it to the next AYF conference! They have more, so we have less.

"Rich folks deserve a chance too" is hella bullshit! If they deserve anything, maybe it's a warning, just like we might give racists, sexists or homophobes a warning. And if they fail to listen to our attempt at education, if their ignorance turns into knowing injustice, then they're fair game! Believe me, rich people who remain rich after seeing the state of the world are just like men who continue to rape, or Nazis who continue to beat up Blacks-conscious criminals participating in a system of oppression and injustice!

If there's one thing I can't stand it's a wealthy liberal who doesn't question his/her class standing. You cannot participate in an unjust economic system and disavow responsibility for the effects of that system. Are those who are against rich-bashing willing to let all corporations keep right on going after a revolution? What would change? Damn little.

Now, I've got one last thing to go over here. It can be argued that we all pretty much have to participate in this system just to survive (in other words, we're coerced). If you have a high-paid executive job you may be perpetuating the system but even if you have a low-paying lousy job, you still perpetuate it, so what's the big deal? Next, it can be said that we all want to lead a comfortable life, more or less, and there's nothing wrong with that. An anarchist society would hopefully be comfortable, right? So what's wrong with getting a high-paying comfy job? Next, it can be said that if you have a poor job, you won't really have any money, but if you have a wealthy job, you'll be able to support all kinds of good causes that wouldn't otherwise be funded, that you can redistribute the wealth yourself, since you'll have control of more of it. This is what the wealthy liberals tell themselves at night, thinking it will keep the AYF away.

Is there any substance to these charges? Not really. First, we all know we perpetuate the system every day, and you can't help it. But the deal is to minimize

your participation. In the state arena, for example, consider the following analogy:

Although we are opposed to all forms of state power, most of us do not deliberately break every single law we come into contact with. Complete withdrawal from the system would lead to our death. While death may be kind of romantically appealing for some, I don't think we as anarchists all need to rush out immediately into gun battles with the state to prove our ideological purity. On the other hand, knowing that we have to participate slightly in order to maintain our health does not mean it is acceptable for us to run for public office, become a cop, etc., etc. Minimal participation is a far cry from whole scale interaction. If you don't think there's a difference, perhaps you believe George Bush is an anarchist just making the best of a bad situation?

Secondly, we have the idea of comfort, which goes hand-in-hand with this. Sure, we would all be more comfortable if we were rich, just like we would be more comfortable if we acted like the rest of society and they accepted us. But once again, it's unjust to take part in an unjust system. If you absolutely have to, yeah, but no-one's holding a gun to your head and saying become a bank president. It's not that I'm expecting everyone to become homeless and eat of dumpsters, but you should take a critical look at your standard of living, and where you are in the hierarchy. It's more just for you if you're one of the exploited rather than one of the exploiters.



The final argument is really a rationalization for holding on to power. It's what reformers tell themselves all the time. "Gee, I know the system's wrong, but if I was in power I'd change it and do the right thing". Bullshit. The ends do not justify the means, the means have to be justified in themselves. It's wrong to work your way up the system, acknowledging it every step of the way, in order to turn around afterwards and try to do the right thing.

Personally, I do want to be comfortable, but it's not fair to get that way off an unfair system. Even taking advantage of it to help others out isn't cool. (Besides, how many rich liberals do you know who give away a large portion of their money, say all but a poverty level amount?). The median income in the U.S. is about \$18,000 a year. May I never make more than that. As Malenko said, "always with the exploited against the exploiter".

You cannot be a rich anarchist. Just like you cannot be a sexist or a racist anarchist, or an anarchist who believes in government. It's an oxymoron. And that's why we want the wealthy for prompt pups. Class struggle, economic struggle, is central to anarchism.

A few final words: What if you get wealth through some non-traditional ways, ways that aren't necessarily hierarchical? Say you're in a shit-hot hardcore band and you charge a lot for shows and people like you, so they give you all kinds of money. Is that unfair? After all, no-one made them buy your records. And no-one else could claim your talent as a

resource anyway, so it's not like you're stealing from the collective whole, is it?

Now we head into the tripartite of morality, a rather ephemeral concept. Basically, it goes as follows: We have a moral duty of non-maleficence (duty not to harm others, and not to coerce). Participation in the regular capitalist system to the extent that you get wealthy and join hierarchies would definitely be breaking this duty, i.e. a no-no.

The second moral level is that of non-beneficence. You're technically not doing harm, but you're not doing anything good, either. In other words, you're able, morally, to do what you're doing, but it's not real swift. Examples of this would be sexist or racist thought/speech, as well as charging high prices for punk shows.

The final, highest level of morality is that of beneficence/aesthetic. What you do here is a definite good, it aims at improving things, exemplifies the spirit, etc., etc. An example of this would be knowing you can charge a lot for shows, but playing for free/playing cheaply. In other words, the punk ethic.

Let me conclude on a widely unrelated note by mentioning something again about distribution of property. If property should be distributed equally, how are you going to measure it all out? It's a physical impossibility. How can you add up all the people in the world, get them to sit down, and count out every single resource/possible resource that exists? You can't. Furthermore, people would end up owning fractions of things in widely disparate places. I might own 2 ounces of oil in Iraq and a bowl of rice in Bangladesh. It just wouldn't work.

Perhaps you could divvy things up according to the region you were living in. But what happens when you leave the region? If we are free, we must have freedom to move. Does my portion of stuff come with me, or do I get a new batch when I move to my new place? And what about regions that don't really have anything compared with those that do? A region-based approach would seem to create equality within a group, but big disparities between groups. Also, you might have everyone moving to wealthy places. This happens already with people coming to the U.S. In a world of shared property and no immigration restrictions, what would happen? Who knows.

The kind of system I see is one that is community based somehow. People of course have private personal property, but the means of production the resources are owned more or less collectively. The specifics, of course, have yet to be worked out. We as anarchists, however, have to tackle these problems. How can we convince anyone that we're right if we don't have any real plans for the future? We have the best critiques, I'm convinced of that, or I wouldn't be an anarchist, but we seem terribly short on vision. Anyway, perhaps this has raised some questions?

A few other quick things. While there's much talk in the disco butt of reaching out to other groups, there's also a lot of disparaging comments/stereotypes about hippies. Being a hippie/punk, myself, I kind of bothers me (perhaps I'm just being paranoid. On the second read through I guess I don't notice as many). I mean, criticize them for being pacifists, or lefty, or whatever, but don't just criticize them for being hippies. I've seen some pretty stupid punks in my time, but I don't slag off the whole subculture, just the behaviors I think are offensive.

And last, but not least, concerning the confrontations at the Youth Lib. Gathering: I do believe in militancy and self-defense, and I'm not opposed to violence (theoretically, ha ha ha) but I haven't been in a fight since grade school and I would probably be deathly afraid of getting my ass kicked and ending up in a hospital if I encountered that sort of situation. My shit may not be together, but at least it hasn't been kicked out of me. Where's the Armed Youth Faction when you need them?

Goofietariat Warrior, Shaking the Serious Silly.

Jon George, IMPULSE '92







**UNION NEWS**

**(CONT.) 5/29/92**

**Anarchist silent  
before grand jury**

*Continued from Page 17*

grand jury was convened, O'Regan sought an informal setting to ask questions as a way of avoiding grand jury proceedings.

"(Coan) absolutely steadfastly refused to answer any questions," Cohen said. "The grand jury is being used as a tool of political oppression. Either indict him, or leave my client alone."

After the computer message was discovered, Coan was approached by a Secret Service agent but refused to answer questions.

"When my client refused to talk to the Secret Service, it made them very uncomfortable," Cohen said. "He's a scholar-athlete who's supposed to go to West Point or Wall Street."

A federal law prohibits threatening to harm the president. Violators face up to five years in prison and a \$1,000 fine.

"I really can't imagine how they can believe Brian is a threat," said Greg Bierer, a 20-year-old junior at Williams who has known Coan for three years. "I would never imagine him to even be involved in a fight" although he acknowledged that Coan was in frequent disagreement with many people



*By Alyse Yu*

The Anarchist Youth Federation (AYF) and Community Government will hold a conference at Antioch from May 8-11. The conference will use workshops and discussions to foster cultural and informational exchange among a diverse assemblage of North American anarchist contingencies in order for a more cohesive, focused, and developed anarchist movement to emerge. The organizers of the conference also aim for exchange, education and integration between the anarchist community and the Antioch community. The conference will, weather permitting, be held on the Golf Course where the participants will be camping.

The current anarchist gathering is the brainchild of Antiochians Clark Branch, David Benz, Hilary Craiglow, and Joe Yarkin and the Dayton Anarchist Collective. It will continue the anarchist tradition of holding a convention at least once a year somewhere in the country. The last conference of this sort held at Antioch was the Youth Greens conference held in 1987. Initiated by the then-Antioch students Mike Gavin and Joe Lowndes in the then-embryonic anarchist climate, it came to be known simply as the "May Gathering." This year the Community Government-sponsored gathering will be closely affiliated with the Dayton chapter of AYF—an international movement including members in the United States, Canada, Mexico, U.K., Poland and Czechoslovakia. Other congregations attending will include the radical gay/lesbian rights organization Queer Nation, environmental action groups Earth First! and SEAC (Student Environmental Action Coalition), the New York-based anarchist Love&Rage and the youth and Punk-oriented anarchist Profane Existence.

*Workshops will offer a wide variety of useful*

information including alternative health care for women, preparation and distribution of 'zines, safe utilization of roadkill, and the ins and outs of alternative radio, to name just a few. Participants will share their knowledge and experiences concerning the how-to's of maintaining viable alternative/resistant lifestyles such as squatting and independent communal living. Participants will also share in brainstorming sessions concerning (among other things) tactical approaches to protest

demonstrations. The organizers of the conference seek to unite geographically separated and otherwise fragmented elements of the rapidly mushrooming anarchist movement through mutual understanding.

David Benz, co-organizer of the event, described the nature of anarchist philosophy as an integral part of everyday life. He contrasted anarchist views with the views of the political Left, saying that while the Left aims in respect to systems of hierarchy, to create a structure "which is very similar to the existing structure" Anarchism stresses individual responsibility and a "more practical and less theoretical" approach. The anarchist worldview may be seen as holistic as compared to a symptomatic liberal worldview. Of course, there are common objectives and one of the main foci of the conference is to demonstrate that anarchist ideas and needs are often those of the population as a whole—the anti-racist movement in Minneapolis, the Tompkins Square Park debate in New York City, and the poll tax issue in the UK spotlight this sentiment.

Organizers of the conference believe that the Antioch and anarchist communities can provide a nurturing and dynamic environment for their compatible ideas. Care has been taken to inform the conference participants about the Antioch community, including general philosophies as well as particular policies. Antioch will benefit through enrichment as well as exposure—many of the participants will be college aged or younger.

Organizers of the conference wish to stress that the event is designed as much for the benefit of the Antioch Community as for the anarchist community. Antioch community members are strongly encouraged to participate in the gathering. There is a great need for volunteers from the school and any help would be appreciated. Interested parties should contact Community Government.



**Friday, May 1, 1992**

**Antioch Community Record**

**Page 11**

**AYF Gathering: Stir It Up, Antioch!**

*By Colin Donohue*

The 1992 AYF conference is being held here at Antioch. This could be the single most important educational opportunity of our time at Antioch. As far as retaining the essence of what I like about Antioch, it is the most important event of the year.

Overzealousness aside, lets have a look at it. In 1987 there was a Youth Greens gathering at Antioch. Many people at Antioch had never come into contact with social ecology/ecosanarchism, and had a focused opportunity to enter into group discussions on issues central to any attempts at social change. This year's gathering promises to be much bigger and significantly more diverse. What I hope this year's anarchist gathering will bring about is another large scale transformation of how people on this campus think about the world of politics and social change, and about the world around them.

Many people are at Antioch because they understand that the society we live in routinely presents us with a distorted reality which is, at the very least not personally fulfilling, and more often brutal and oppressive. Many people at Antioch feel these conditions must be changed. This is why the AYF gathering is being held here. If you are among those who feel that a better world is worth working toward, I urge you to come see what this gathering of people has to offer.

You may disagree with some of what you hear, but it will raise issues that need to be grappled with. The pool of ideas represented by several hundred people striving for the liberation of humanity, in body and spirit is not something to be passed up lightly. The gathering, I hope, will offer you an opportunity to discuss perspectives that you will not hear on NPR, which you will not read in most

school books, and which are not taught in any class at Antioch. Antioch has had classes in anarchism, and student-organized study groups, but currently there is no forum through which to learn and exchange ideas about anarchism!

Much of the workshop content will not be devoted to anarchist theory. Many of those who are coming, and indeed many people at Antioch are familiar with anarchism. The focus of the gathering is sharing knowledge, and opening up communication between different people struggling for a better world (in ways other than shopping...). Through talking to AYF people at the gathering, and through discussion with other Antiochians I hope people are inspired to move Antioch from ideas to action. There will also be workshops on mass protest actions, and direct personal actions including hitchhiking, homebrewing, roadkill use (food + fashion), self-defense and womyn's health care.

Unless people take the initiative to learn on their own, and through rare opportunities such as this, Antioch is doomed to become a mosh of well intentioned reformists with vague inklings that something is amiss, but no comprehensive understanding of the interrelation of various issues confronting us. Classes are good to give us aspects of problems, but it takes creative and critical dialogue outside of classes to develop a more comprehensive understanding.

The May '87 gathering inspired and involved many people for years to come. Now most of them have graduated. We need the "next generation" of students to carry on the dream and keep hope alive at Antioch. We need an empowered student body, and this could be the first step in engaging ourselves.

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**ANNOUNCEMENTS**

The bulletin "ANNOUNCEMENTS" section publicizes projects, press releases and events (both AYF and otherwise) of interest to anarchists and anti-authoritarians. All submissions should be sent ATTN:DISCOBUL ANNOUNCEMENTS.

**UPCOMING EVENTS**

Earth First! Vancouver is planning major actions for August 3, 1992 to save North America's remaining Rain Forests. They have info. packs available listing corporations and individuals responsible in earth rape, and are asking groups to do local demonstrations, pickets and actions around the Issue. For more info., write EF Vancouver (listed in "Groups" section).



Greetings and Salutations! This is Daren down here in San Diego & I thought that the readers of this publication would be interested in knowing about a project I've recently started. It's the "International Circle A Contact" zine. The purpose of which is to foster and encourage a greater amount of communication amongst the anarchist community at large, and to help break the feelings of isolation for anti-authoritarians in small towns and such (a position I'm sure quite a few of us have felt at one time or another). It's a cross between a pen pal zine and the international Blacklist, that will come out on a monthly basis. To put your classified ad in (limit 50 words) send your name, address and \$.50 to cover printing and postage costs. Outside of U.S.A. please send the U.S. equivalent of \$.75 in I.R.C.'s (When mailing coins please have them taped to an index card or something). Send to: Daren Clare Perez P.O. Box 179218 San Diego, CA 92177 USA

(P.S. Any bands, traveling nomads & such please get in contact with me if you even think you might be coming here & I'll do my best to book you a show, set you up and generally make your visit as good a one as I can help it). Thanks and take care!

Does your band need free recording, and are you close to the New York/New Jersey area? If so, drop a line to: Mike Ramsey, 639 Scotch Road, Pennington, NJ 08534-4114

## MORE UPCOMING EVENTS

There are actions being planned against the 1992 Republican National Convention to be held in Houston, Texas August 17-21. There will be an Anarchist conference, and a bunch of other events to correspond with the festivities. Should be hot. For more info., and a copy of the IMMINENT STRIKE newsletter, send an SASE to: Rob Los Ricos 504 W. 24th #81 Austin, TX 78705

A West Coast Anarchist gathering is being planned sometime in the future by A.Y.F. Eugene, Stephen Wray and Acts of Resistance. It will be for @'s from California, Oregon, Washington, and British Columbia, and should take place in the Spring of 1992. For more info. write Eugene AYF.

An Anarchist Picnic is being planned for October 2nd, 3rd and 4th in Bloomington, Indiana at Dunn Meadow on the campus of Indiana University. It will be a weekend of "food, fun and exchange" with vegan & macrobiotic food, bands, and workshops. Bands so far include SPLIT LIP, TANNER BOYLE and a bunch of others. Workshops include sabotage, squatting and cooperatives, alternative abortion techniques, zine making and a ton more. For further info: Joseph and Trash O'Brat P.O. Box 3207, Bloomington, IN 47402-3207

For AYFers into video, there is the Warren, Ohio International Video Festival which will be held in Warren on Nov 7, 1992. It is open to all amateurs and pros, and is NOT a competition. Just send your shit in and they'll show it (& there's no entry fee). Any subject matter, from political to home to music videos is acceptable. The purpose of this event is "to see how people are using this new communication medium". For more info: C.M. James c/o Trumbull Art Gallery P.O. Box 888, 720 Mahoning Ave., Warren, OH 44482 (216) 395-4876

An Anarchist social revolution is being planned for sometime in the near future. Contact the AYF c/o DiscoBul for more details.



**EAT A RAG O' SHIT**  
**ROBERT POPSOLE**  
 RECORDS/  
 BACKCOURT NONPROFIT  
 P.O. Box 336  
 Houston Ctr. HA  
 65163 U.S.A.  
 BAKTH

Eat A Rag O' Shit Fanzine is looking to correspond with bands, discs, labels, distributors, writers, artists, and everyone involved in the D.I.Y./Underground music scene! Contributors are always needed and will be used! Art, poetry, scene reports, news, reviews, and music of all genres. Punk, HC, Grind, Crust, Thrash, Death, Speed, Industrial, Alternative, Ska, Rap, Whatever! Bands and promoters for guaranteed honest reviews! Touring bands contact us for info on the Boston Scene, and bands, discs, traders, labels, write to Robert Popsicle records for distro in the Boston Area!

If you're in New York City, be sure and check out "Radical Walking Tours". There's five or six tours (for different areas of NYC), all lead by anarcho-historian Bruce Kayton. Some stops include Emma Goldman's massage parlor, the meeting place of the Sacco-Vanzetti Defense Committee, the birth place of the Young Lords and much more. Tours are 3 hours long and cost only \$8.1 For more info. write or call Bruce Kayton, Radical Walking Tours, 539 53rd St. #2, Brooklyn, NY 11220 (718) 741-5600

We're still in DESPERATE need of TRANSLATORS, especially those who can speak/write Spanish and French. There's been lots of interest in starting AYF groups in Quebec, Canada, and down south in Puerto Rico and even South America! We have a shitload of fliers to be translated, and if possible we'd like to include a brief synopsis in Spanish and French in future Discussion Bulletins. So please call or write us immediately if you, or someone you know can help out. Thanks, NY-AYF DiscoBul-Posse.

**MEDIA BLITZ** is a great zine put out by Greg, a friend of NY-AYF. He's seeking distributors and advertisers for upcoming issues. #2 is out now, and is filled with great stuff. Write MEDIA BLITZ c/o Greg K. M. S., P.O. Box 20420, London Terrace Station, NY, NY 10011



**KICK NAZI  
 SCUM  
 OFF OUR STREETS**

We are reprinting the following press releases from other anarchist & leftist groups (whose addresses are listed in the "GROUPS" section of this Bul) in hopes local AYF chapters will use them for further actions. They are:

- "Western Shoshone Under Attack" (from WSA/Bayou La Rose)
- "Ravenswood Strike Update" (from WSA)
- "Appeal for Striking Japanese Workers" (from Anarcho Syndicalist Network/Japan)
- "Stop Bullfighting in Spain" (from Total Animal Lib.)



TO: All I.W.A. Sections and the libertarian movement

URGENT ACTION APPEAL!

WESTERN SHOSHONE UNDER ATTACK!!

**P R E S S   R E L E A S E**



In 1863 the U.S. government signed a treaty with the Western Shoshone which was called the treaty of Ruby Valley. The Western Shoshone agreed to end its war with the U.S. and allow roads, railways and other construction on their land. THEY NEVER AGREED TO GIVE UP ANY OF THEIR LAND. As has been the case in ALL treaties the U.S. signed with the Indian Nations, no sooner than the ink was dry the U.S. violated the treaty by giving away huge amounts of their land to the railroads and settlers. After the Indian Reorganization Act of 1934 was passed the BIA forced (as they did with most Indian Nations) a new government on the Western Shoshone which was under the control of the BIA. The traditional people refused to go along with this, but the BIA was able to find a few that they could buy. The Congress in 1946 set up the Indian Claims Commission (ICC) to resolve claims arising from the thief of Indian land. The courts interpreted the law to mean monetary compensation only (which 10% went to lawyers). The BIA approved the law firm of Ernest Wilkinson to handle the claims and that the Temoak Band as the sole representative of all claims, even though most of the rest of the Western Shoshone opposed this. The ICC said it could not find any formal "land title", but ruled that the land was given up on July 1, 1872. Thus the value of the land was set at what it would cost in 1872. Later the Temoak Band tried to fire Wilkinson but the BIA renewed his contract. The ICC placed \$26 million in the US Treasury and on December 19, 1979 the court ruled that all claims had been extinguished. Still to this day the Western Shoshone have refused payment and want their unlawfully taken land back.

In 1974 the Bureau of Land Management charged Mary and Carrie Dann with trespassing for grazing livestock on Western Shoshone land claimed by the BLM. The U.S. Supreme Court ruled that the Western Shoshone had given up their land "in the latter part of the 19th century", but that the Danns sisters could defend themselves based on individual aboriginal title. At the last hearing in 1991, the Dann sisters rejected this defense saying that the land was part of the Western Shoshone Nation. The BLM tried to steal their livestock late 1991, but after much resistance back down. The Danns reduced 20% of their cattle and over 75% of their horses in an agreement with the BLM, in exchange the BLM agreed not to steal any of their livestock. Being the liars and thieves that they are, the BLM informed Chief Raymond Yowell "that the use of the land planned by the Danns was in excess of what we could agree to...and that further dialogue on the subject would not be productive." On February 8th thugs were hired to begin the stealing of the Dann's livestock.

On April 9th County Sheriffs and the thugs came into the Dann's grazing area. Members of the Dann Band and supporters from the Western Shoshone Defense Project tried to push the cattle up into the mountains, the mercenaries succeeded in forcing the herd into a corral. After Carrie Dann took action to stop them the thieves backdown and released the herd. Also in April, Chief Yowell was indicted by a federal grand jury for a horse roundup on Western Shoshone land.

A base camp for supporters have been set up and a Standby Alert List of supporters who can join the resistance has been organized. Please write letters of protest to: President George Bush, The White House, Wash. DC 20500. Sec. of State James A Baker, 2201 C St, NW, Wash. DC 20520. Senator Daniel Inouye, U.S. Senate, Wash, DC 20515. And to your congresspersons. For information; Western Shoshone Defense Project, General Delivery, Crescent Valley, NV 89821. In the northwest: Support For Native Sovereignty, P.O. Box 5464, Tacoma, WA 98415-0464. **ORGANIZE SUPPORT IN YOUR COMMUNITIES!**

Thank you

Arthur J. Miller, WORKERS SOLIDARITY ALLIANCE-IWA  
302 "J" St., Apt. #3, Tacoma, WA 98401 U.S.

W.S.A. International Secretary  
339 Lafayette St., RM. 202, NY, NY 10012, USA



# Workers Solidarity Alliance

U.S. Section of the International Workers Association

339 Lafayette St., Room 202, New York, NY 10012 (212) 979-8353

## RAVENSWOOD STRIKE UPDATE

Although the strike against the Ravenswood Aluminum Corp. continues (see WSA Press Release 91-06, Dec. 2, 1991), some progress has been made towards ending this nearly two and a half year old strike.

In an effort towards making a rapproach towards the striking union (the United Steelworkers of America, Local Union 5668), the RAC management has fired its chief executive officer R. Emmett Doyle. Doyle directed RAC's union busting campaign, locking out the company's 1700 Steelworkers and hiring strike breakers. Doyle's ouster may partly be the result of the union's international campaign against billionaire owner Marc Rich. Rich controls RAC from a hide-out in Switzerland where he is residing in an effort to avoid being arrested for U.S. tax evasion charges. In a further positive, the union has convinced several large U.S. breweries to stop buying aluminum from Ravenswood, and the company is now in financial trouble. Auditors recently expressed "substantial doubt" that RAC can survive. The company and the union are now in negotiation in an effort to end the strike and reach a collective agreement. The union maintains that there will be no collective agreement that allows the strike breakers to continue their employment.

Despite this forward movement, your financial support to aid the strikers and their families is still needed. Please send your donation and letters of solidarity to:

U.S.W.A. Local Union 5668

P.O. B. 56

Ravenswood, WV 26164, U.S.A.

6/92

WSA Press Release 92-02

## URGENT APPEAL FROM JAPANESE WORKERS

### SUPPORT THE STRUGGLE!

Dear Friends,

February 17, 1992

We, an anachosyndicalist group in Japan, work for movements based on antiauthoritarian socialism instead of authoritarian socialism, which has ruined.

We support strongly a struggle of railworkers in Japan. The struggle is very important for Japanese labor movement. The defeat of the struggle means that the Japanese capitalists more easily will be able to rule and enslave the workers in Japan and also in the world. We appeal for solidarity with them to those, who fight to realize self-managed society.

The government and Japanese Railway Companies (privatised) intend to destroy anti-capitalist and anti-war labor unions, Kokuroo, Zendooroo, Chiba Dooroo etc. Kokuroo has history and behavior of internationalism. For example, Kokuroo and other fought with many labor unions against the Vietnam War in those days. And recently Kokuroo directly fought together with Korean workers.

For long time the government had planned the privatization of Japanese National Railways (a public corporation) and at the same time the destruction of the militant labor unions. First they completely campaigned by mass communications with malice against the rail workers and labor unions, who stood against the privatization.

And in 1987 they successfully privatized and divided JNR into some companies of JR. At the same time the militant workers were sent into concentration camps by JR's. Or they had to resign "voluntarily". The government and JR's made a pretext of recommendation of jobs to the worker prisoners. They only weeded the ground. It was effectively the first dismissal. They humiliated them to expel from JR's. Kokuroo wasn't able to fight by strike. They felt as if they had been prisoners of fascists. But they resisted the suppression as strongly as possible and a great number of other workers have been supporting them. The drastic reduction of workers of JR's caused plenty of railway accidents.

Kokuroo had 200 thousand members before the attack, but now has 30 thousand members. Members of Kokuroo accused JR's to local commissions for labor relations (public commissions, which consists of government, labor and capital). In 1989 the Sapporo Local Commission for Labor Relations gave JR Hokkaido an order that JR Hokkaido should employ the 1704 members of Kokuroo. But JR Hokkaido neglected the order and dismissed again the workers in the

concentration camps. Other local commissions also have given JR's in other regions more than 100 similar orders only about Kokuroo.

In 1990 the Central Commission for Labor Relations, superior to local commissions, began to arrange negotiations between JR's and Kokuroo and other labor unions. The Central Commission can not neglect plenty of orders of local commissions. The Central Commission are effectively goods friends with JR's and therefore for a long time have not given an order as JR's should employ the dismissed. Recently the commission published that it would propose a final solution in the end of March. The Central Commission, however, intends to make them compromise by money instead of giving an order to JR's.

The dismissed workers have been working provisional jobs and selling to their supporters to survive the struggle. We want the workers and citizens in the world to support the struggle. Give them courage. We strongly ask you to protest the Japanese Government, to show solidarity with the fighting workers and to spread this information.

#### Protest against:

MIYAZAWA Kiichi, the Prime Minister of Japan, care of the Japanese Embassy in your country.

For example, "Make JR's re-employ the workers fired with injustice!"

Send greetings of solidarity to:  
Kokuroo, 1-11-4, Marunouchi,  
In solidarity, Chiyodaku, TOKIO, Japan

Yours faithfully,

UMEMOTO Ei'zo

梅本 栄三

Secretary of Anarchosyndicalist Network

A.S.N.-c/o  
Kissa Hirahira, 10 Jobiru,  
2F, Kita 10 Nishi 5, Kitaku,  
SAPPORO, Japan



# URGENT! URGENT!

WE CAN STOP BULLFIGHTING IN SPAIN BEFORE "EXPO 92"  
IF MILLIONS OF PEOPLE MAIL THE ATTACHED LETTER!

TRANSLATION FROM SPAIN/S MS. PILAR TABERNER'S LETTER

"We, the Animal Help Coalition of political, social, cultural, civil groups, AND the Catalunya Olympic Committee, have organized a large crusade against bullfighting in Catalunya, and have good reason to believe WE WILL WIN!"

"We shall present a formal request to the Catalunya Parliament with millions of international signatures to ABOLISH ALL BULLFIGHTING BEFORE THE OLYMPIC GAMES AND EXPO SEVILLA START! WE ARE VERY CLOSE TO A FIRST VICTORY OVER THE BULLFIGHT MAFFIA! WE MUST ALL BOYCOTT SPAIN so they'll stop, not because of their sensitivity (which they lack) but because it'll hurt their pockets! IF WE STOP BULLFIGHTING IN CATALUNYA, ALL SPAIN AND EVEN OTHER COUNTRIES WILL FOLLOW!!!"

## WE BEG YOU TO:

(1) COPY THE ATTACHED LETTER.

(2) SIGN & MAIL IT TO: →

(3) COPY THE ATTACHED PETITION.

(4) HAVE AS MANY PETITIONS AS POSSIBLE  
SIGNED & REGISTERED--AIRMAILED TO: →

(5) URGE MANY OTHERS TO DO THE SAME-QUICKLY!!!

(6) HAVE A PUBLICATION? WE BEG TO PRINT THIS REQUEST!

PARLAMENT DE CATALUNYA  
PARC CIUTADELLA S/N  
08003 BARCELONA, SPAIN

ESQUEMA REPUBLICANA DE CATALUNYA  
AT. JOSE PORTAELA Y RAFAEL DOMILLO  
C/ VILLARDEL, 45 ENT.  
08011 BARCELONA, SPAIN

EVIL EXISTS BECAUSE GOOD PEOPLE DO NOTHING AGAINST IT!

HAPPY AND HEALTHY 1992

FROM:

TOTAL ANIMAL LIBERATION, PO BOX 2145, NEW YORK, NY 10108

Coretta  
Adela Pisarevsky

Andarose Torres

top of attached letter  
to be attached across  
society's name  
to put your  
name free

TO: PARLAMENT DE CATALUNYA  
Parc Ciutadella s/n  
08003, Barcelona, Spain

SPAIN "EXPO 92" and their OLYMPIC GAMES plan to sell to the world that exploiting children and the poor to bring in profits, amusement and ( false ) prestige by causing animal suffering is " Spanish culture ".

We repudiate bullfights (where bulls, horses and baby bulls are tortured and murdered), and bullfight schools for children where from 3 years old they are made to practice with actual knives on baby cows and other small animals thus learning scorn towards other lives including humans lives!!!

WE ARE BOYCOTTING SPAIN EXPO 92 AND THE OLYMPIC GAMES, AS WELL AS ALL IMPORTED SPANISH GOODS AND SHOWS, AND HAVE STOPPED ALL TRAVEL TO SPAIN TILL THESE RIDEOUS ACTS ARE TERMINATED IN YOUR OTHERWISE GREAT COUNTRY!

A T E N C I O N ! ! !

US COMUNIQUEM QUE NO VISITAREM CATALUNYA NI ESPANYA MENTRES CONTINUIN CELEBRANT-SE CURSES DE BRAUS I CORRE-ROUS O ALTRES MALTRACTAMENTS ALS ANIMALS. TAMPOC VINDREM A LES OLIMPIADES NI A LA EXPO-SEVILLA I SEGUIREM BOICOTJEJANT EL TURISME I ELS PRODUCTES MADE IN SPAIN!!!

PRINT NAME:

ADDRESS

COUNTRY:

SIGN HERE:



ANIMAL LOVERS: PLEASE COPY THIS AND GIVE / SEND TO 10 PEOPLE YOU KNOW URGING THEM TO SIGN AND MAIL DIRECTLY TO PARLAMENT DE CATALUNYA. THANKS!



# LOCAL GROUPS

This section is dedicated to providing info. on what local groups are up to. We urge people to write regular reports on their activities.

This section is also the place to announce new groups, old groups who have disbanded and other people working under the AYF name. If you know of anyone not listed on the Affiliate List, please write us with their address

## LOCAL REPORTS

### AUTONOME FORUM

-(June 4, 1992) "AUTONOME FORUM is an autonomist information collective, formerly located in Williamstown, Massachusetts. AF's main function is the dissemination of news reports and analysis of revolutionary and militant struggles, primarily through translating Dutch and German materials which are then published in the autonomist/anti-imperialist information bulletin ARM THE SPIRIT (published in Hamilton, Ontario in Canada). We hope that you will make note of our change of address (see Affiliate List), so that we might continue receiving information from you.

Solidarity is a Weapon!

### AYF MINNEAPOLIS

-(July 5, 1992) Reports have it that AYF Minneapolis has resumed having regular meetings. They're also going to be starting a few campaigns to attract more local support, and members are involved in Anti-Racist Action

### CHARLOTTE AYF

-(April 9, 1992) "Here are 3 fliers we made up recently. We are trying to put together a protest on the proposal for a curfew (under 18-11:00 PM) and trying to find a place where we can hold meetings (regularly). Also we are trying to find ways to publicize AYF (Any suggestions? Please tell) We'll get our shit together eventually. Take care. Love, M@t"

### CHESAPEAKE ACTION NETWORK/C.A.Y.O.

-(June 24, 1992) "We have formed a new affinity group called C.A.Y.O. Many members (lousy word) of C.A.N. are involved including myself. It came about due to stupid bickering and people feeling alienated. We have shows set up for warehouse, which we plan to use for a library (zines & radical books), a political activist space, a coffee house or whatever. The sucky thing is low attendance at shows, including so-called support your scene people who speak but don't do. I'm also starting a zine so any news you can pass down would be totally, absolutely helpful. Anarchist propaganda or any zines you know of too. We also have 3 places to put on shows so let bands know. Pay may suck but food & a crash pad are an absolute. Tell them to call."

(NOTE: We have no further information about the split in C.A.N., but while a few NY-AYFers were in Baltimore in April, there seemed to be some power struggles to make things more collective going on. Perhaps someone from the area could write with further info. We also have no address for C.A.Y.O., but C.A.N.'s address has changed. More later-NYAYF)

### DAYTON ANARCHIST COLLECTIVE(D.A.C.)

-(As of July 5, 1992) To our knowledge the DAC officially split up after the AYF gathering, with most of its members moving to Seattle and San Francisco, or staying on the road. The few folks left will likely keep up their activities (which include clinic defense, outreach, etc.) under the name of Dayton AYF.

### IMPULSE

has a new issue out (#8). Send them \$2. + stamps.

### KINGSTON AYF/AUTONOMOUS ELEMENTS

(June 7, 1992)-Apparently a split has developed in Kingston as well. From folks we talked to at the Dayton gathering, it is a question of collective process, and the fact that one person in Kingston AYF apparently hordes all the mail and speaks for the group as a whole. Other AYF folks have decided to form "Autonomous Elements". They write "Here's our paper KINGSTON ANARCHIST(listed in back). We've organized a student walkout, gigs by local bands and had an AYFish stall at Earth Day. Resist, D@n Reality"

We're listing both P.O. Boxes, and hopefully someone from Kingston AYF will write with further info. on the split next issue.

### SAN DIEGO ANARCHIST FEDERATION

(Jan 2, 1992)-"You'll note we dropped the youth in our name...it's not my fault, but it's only a name. Everyone wanted to be accessible to all ages so...I don't give a fuck. I wouldn't care if we were called the Bee Gees. It's the revolution of the world that's important.



Anyway, we've been busy. The "AE Conditionizer" was put out as a flyer for the CITIZEN FISH show. The stickers were also given out to the masses. We had lively political discussions & important beer exchange between our countries...

We've been involved with the local ARA in wiping out racist graffiti. We put up stickers, posters and spray paint over racist, sexist and homophobic graffiti. It's fun.

Please keep the channels of communication open, John"

### UNITED ANARCHIST FRONT (U.A.F.)

-(March 31, 1992) "A few bits o' news: A unity picnic took place in Tustin, CA. Attendance ranged from 60-80 punks. Positive response. We had a gig and information forum in Anaheim, CA. RESIST AND EXIST, MEDIA CHILDREN and AUTONOMY played for a good roaring crowd. Charlotte Wagner, a local folk singer, also performed. Many information tables were set up including PRISM, UAF, Hunt Subs, Food Not Bombs, etc. Also, we have started an Anarchist Cafe in Chris Crass' back yard. Everything's free, and the patrons help maintain it. We'll stay in touch. Revolution, Mike Tomorrow"



## NEW AYF GROUPS

### GREATER BOSTON A.Y.F. (G.B.A.Y.F.)

-(June 29, 1992) "I'm writing to tell you of the small but active Greater Boston AYF. So far we have made or reproduced flyers to be passed around here, and have made one bunch of stickers with a "This is state control. Any Questions? (w/a cop beating some guy up) design. And now we've made a silk screen of the sticker for T-shirts. We are working on an anti-sex propaganda flyer (using sex propaganda, sick humor) and a "What is the AYF?" pamphlet, our first attempt at a pamphlet. And we also have a new P.O. Box for the LOVE & RAGE Affiliate List. Nothing else but research (I found a bunch of cool fliers on anarchism today at my Library). But whatever. Keep the Faith & Write Back, GBAYF

### ANARCHIST ACTION (ATLANTA A.Y.F.)

-(July 6, 1992) "We're trying to get a group together here, but for various reasons it's yet to gel. Our group's called Anarchist Action (we're AA, the kind you can drink with), and yes, we're an AYF Affiliate (and the peasants rejoiced). Our first action as a group will be one week from tomorrow-we're going to crash a Queer Nation demo, and help them protest Cracker Barrel.

IMPORTANT: Anarchist Action (formerly Atlanta AYF) has a brand new address. (It's listed in back)."

### NORTH JERSEY ANARCHIST FEDERATION (N.J.A.F.)

-(April 15 1992) "Things started slow, but we're picking up now. A lot has happened to us in our short existence. Already five arrests, on two separate occasions. We've only held about four "small" protests. So far they've all been in front of police stations and courthouses, but that will soon change.

We have a paper COPWATCH, and our full length paper PLAIN WORDS (16-20 pages) will hopefully be out in 2-3 months. (COPWATCH is available for \$1 + stamp)

We could use help in the form of fliers, pamphlets, literature, or stories.

We've already written to the SHADOW, FIFTH ESTATE and you at LOVE & RAGE. We've gotten a lot of good advice from everyone. They're all more than willing to help another anarchist paper out. We want to distribute our paper, as well as LOVE & RAGE in the area. There are some other national and world-wide anarchist papers we think we could get around in NJ. Such as ANARCHY & FIFTH ESTATE.

We have about ten people who are really being active and about twenty more people who like to hear from us now and then. We hope to open a book store soon and sell anarchist literature there. We are really just trying to bring radicals in the North Jersey area together, inform other people about the anarchist movement in our area and around the globe, and continue to create and distribute anarchist propaganda.

So far, so good. The response is positive and more people than we had ever expected have written in, signed up or participated in the federation. We think we can keep it going and are willing to work with A.Y.F. and other anarchist organizations 100%.

Reduce government to zero!!

Neil and Randy"

### OTHER CONFIRMED NEW AYF GROUPS

We have confirmations of AYFers working in Milwaukee (WI), Chicago (IL), Richmond (VA), & Twin Falls (ID). Hopefully they will write something about themselves for the next bulletin.

We've had limited contact or heard rumors of AYFers in Philadelphia (PA), Otsville (MI), Portland (OR), Orlando (FL), & Puerto Rico. Hopefully more stuff will pan out by next bulletin.

## OLD GROUPS

Yankee AYF-has split up. Some people moved to Baltimore.

Toronto AYF-is dead, but there P.O. Box is still open.

WCEF-is gone, with folks moving to Kingston.



DON'T FEAR  
CHANGE,  
REVOLT!



# PROPOSALS

This section is dedicated to ideas for proposals for upcoming actions, projects and networking folks think the AYF should get involved in. So send them on in!

## UPDATES FROM LAST ISSUE

There was a whole bunch of proposals made last issue. Here's a brief list to update you on what developed with them:

- The Dayton gathering happened.
- The AYF page is going miserably, with lack of submissions and interest. If that doesn't change soon, we'll pack it in.
- The Election Boycott was called off due to lack of interest and energy, and in favor of decentralized local actions.
- Earth Day happened. Not much action from what we know of.
- The mid-south gathering has been put on hiatus. Contact BRICK (listed in publications section) for further info.
- No further info. on the ANARCHIST LABOR NETWORK, but I think they've called it quits.
- Silvia Baraldini is still in prison.
- Bulgarian AYF? See below.
- As far as the political statement goes, the two entries in this bulletin and the general feeling I get from folks is that we should put one together.

All of the above proposals seem to have answered themselves, or we didn't respond fast enough to take any action. The only two unresolved are the political statement, and the Bulgarian AYF. We have also recently learned of the LITHUANIAN ANARCHIST YOUTH FEDERATION and the YOUNG ANARCHISTS' FRONT (AMF) in Moscow. Both of these groups are set up along the same lines/beliefs that we are, and shit is boiling in their countries. Let's get in touch with them! If we work out affiliation with Bulgaria I'll write up a proposal for a future issue.



## Proposals this issue are:

- AYF Structural/Voting Proposal (by Sprite/Chicago)
- An AYF Finance Proposal (By Dan/NY-AYF)
- AYF Political Statement Proposals #1 (by Sprite/Chicago & Hush/Antioch College) & #2 (By Kieran/Minn.)
- AYF Support for The Durruti Brigades? (by Gustavo/ABC Latino Americana)
- Project Proposal for a Radical Organizers Contact List (from McKay Russo/Germany)
- An Introduction to Kid Power (from Blitz Newsletter)



# Fuck White Supremacy



# AYF STRUCTURAL/VOTING PROPOSAL BY SPRITE/CHICAGO

Well, here it is. Sprite from Chicago's most excellent structural proposal. THIS IS EXTREMELY IMPORTANT. Please discuss it within your group immediately and respond by August 31st or sooner!

Several members of the AYF met at the Gathering in May and decided a federation decision-making structure was needed. The proposed structure is outlined below. We are asking for discussion, criticism, etc. by all AYF members and a yes/no/abstain vote. If it is passed, we will modify this proposal until acceptable by all. If it is not passed we will run alternate proposals.

If there is 10% or more dissent in response to this proposal, it will be a vote of no confidence. All dissent will be addressed. If you don't respond by August 15th, we mark your vote an abstention.

So read this and pass it on to other members of your group. Discuss it thoroughly. Direct all comments, amendments, etc. to NY-AYF along with contact numbers. As the deadline for the 3rd AYF Discussion Bulletin approaches, you will be contacted for a final vote on the proposal. All discussion, comments, criticisms, etc. and vote tallies will be printed in AYF Disco Bull #3. And then we'll see how things are going.

If your group does not respond to the 3rd Discussion Bulletin, we will assume you do not have your act together and so shouldn't even be on the contact list, and you will be removed. DON'T LET THIS HAPPEN! (If you do, we will deduct 50 punk points from your total score).

## PROPOSAL FOR AN AYF STRUCTURE

OK Kids, if we're going to function as a coordinated and unified international federation, we need to get a bit more organized so that we can get shit done and to prevent informal power structures from developing. We also need to be able to take care of shit like the Mid-South fiasco. This is a proposal for the most anarchistic decision-making structure we could come up with. It's not perfect, but it's a start.

Keep in mind that this proposal is meant only to provide a democratic way for the AYF to endorse projects as an entire Federation (such as the Election Boycott), and to be able to troubleshoot problems (such as kicking out Vegan Fascists). It is in no way meant to infringe on the autonomy of AYF-affiliated groups. This is a decentralized structure, so that individual groups can act as they please, yet still work in a coordinated & unified fashion with other AYF groups.

## HOW IT WORKS

The proposed structure is based on an organic, one-vote per group system that will allow all voices to be heard. The basic vehicle for proposals and discussion will of course be the Disco Bull for everyone to read and discuss. Each AYF group reads the Disco Bull and the

proposals within and discusses the proposals at their next meeting. Each group takes a vote on each proposal, coming to a group decision, but also noting the breakdown of votes (for "yes", "no" and "abstention") as well as writing down all comments and criticisms, etc. Each group will have a Contact Person (CP) (and a back up in case we can't get in touch with the CP), who will be responsible for getting the Group Vote, individual vote breakdown, and all comments back to NY-AYF so they can be tallied and printed up in the next Disco Bull. Each Group Vote, with specific tallies and comments, will be printed. If there is a clear dispute, the proposal will be put up for further discussion (say for one or two more issues of the Disco Bull). All comments and criticisms will be taken into account. Otherwise the Group Votes will be tallied, with much attention placed on specific tallies (this to prevent 3 groups of 5 people each having the same weight as 3 groups of 50 people each).

That's it. If it seems a bit insubstantial, it is because we feel the need to have an organic process where every voice gets heard and where certain voices don't outweigh others. It seems to us that truly anarchistic processes need to be malleable and free-flowing rather than rigid. To be honest, we don't really think it likely that any proposals will be made that will generate much dispute. Especially since we aim to be united on general terms, where each group makes its own decisions.



## LOOSE ENDS

There's a few things that could be tied up:

-When we talk of groups voting, we are assuming that AYF "members" will be the ones voting, yet we have no specific way of defining AYF members. Since most of us would rather burn membership cards and swear curses than obey oaths of loyalty, it seems appropriate to leave membership as an organic thing. Perhaps when (if) the



AYF adopts a political statement, membership can be defined as agreement with it.

-Each group needs a Contact person for communication purposes. Actually, a back-up person is essential, too, in case the first one goes on vacation or is unavailable. So NY-AYF should have phone numbers for two contact people from each group (and addresses would be nice in case the mail to your bcx is returned, though I suppose this could be optional-D@n). **THIS IS CRUCIAL!** (I also think this list of contact people should be printed up and sent to each affiliate group so folks can keep in touch between each other-D@n).

-Since NY-AYF is already doing the Disco Bull and seem to have their act together, it seemed appropriate to suggest them as the coordinating group for this mess. However, in the future, it would be wise to switch this responsibility to different groups, perhaps every year, in order to prevent the accumulation of power by any one specific group (and to keep our phone bills low!!!-D@n)

-Gatherings are a great place to discuss things and make decisions, so in the future each group should elect a Delegate to attend the Gatherings and serve as the mouthpiece for their group. The delegate would not be empowered to make decisions for the group, but only to relay decisions and discussions already made and to take items back to the group for discussion.

### AN EXAMPLE

Once upon a time, the Chicago AYF gets a letter from the Union of Jailed Car Parkers (those guys are hard-core!!!-D@n) asking the entire AYF to endorse an international boycott of parking meters. Chicago AYF discusses it and endorses it themselves, and sends the proposal to the Disco Bull to get an endorsement from the Federation as a whole. Each AYF member then

receives and dutifully reads the Disco Bull, and calls a meeting with their group to discuss the proposal. At the Antarctic-AYF meeting, they discuss it and decide that since there aren't any parking meters in Antarctica, they see no reason for the AYF to endorse it, but they don't really care either way. Their Contact person then faxes their Group Vote, individual tally and all comments to NY-AYF, who in a late night caffeine session (as we are famous for-D@n) are tallying the votes and compiling the next Disco Bull. The next Disco Bull then comes out, and the endorsement is overwhelmingly supported, except by Antarctic-AYF, whom it doesn't really affect (so they abstain). So the proposal is endorsed by the entire AYF, the parking meter system goes belly-up, the government runs out of money, the revolution succeeds with almost no state resistance, and we all live happily ever after.

### A BRIEF ADDITION BY D@N (WITH ROB'S CONSENT)

This structure will also benefit us for other reasons. If we need to make decisions immediately, before the time the next DISCO BULL would come out, if we have contact people, we can do it quick-fast in a hurry. Like say Chicago AYF needed an endorsement of the Union of Jailed Car Parkers thing in 4 days, we'd be able to do it.

Further, this would enable us as a network to do "rapid-response" actions. If an AYF'er was arrested (say Brian of AUTONOME FORUM as he seems to be good at it) and needed support actions, we could conceivably have AYFers across the world picketing, demonstrating (& rioting?) in his defense the very next day. And then the revolution would happen...

SO THERE IT IS. **REMEMBER: THINK ABOUT IT, TALK ABOUT IT & SEND US YOUR RESPONSE BY AUGUST 31ST!**

## AN AYF DISCO-BULL FINANCE PROPOSAL BY DAN/NYAYF

I'll make this brief and to the point. We have a financial problem. When NY-AYF agreed to do the Discussion Bulletin for the AYF, we thought that people would be so excited that they'd send us cash and lots of support to get things started. But the response to the first Disco Bull was terrible. I alone put in over \$200. in copying and mailing costs. I got about \$3. and a bunch of stamps back. That sucks. At the time I was working a shitty job, getting paid \$5. an hour BEFORE taxes, working over 50 hours a week. No, I couldn't afford to dish out that money, but I can afford it even less now. See, I'm unemployed, currently living with my broke Mom and we have no savings. We may lose our house soon. In spite of all this, I managed to put this Disco Bull out because I care about AYF, and I know that a Bulletin is essential to its growth.

I figured folks would like what they saw and send me some money so we could continue this project. But relying on anarchists to be charitable is a big mistake. So now I'm making a proposal.

I propose each group on the contact list pay \$10. at the start of each year if they want to be part of the AYF. For that money, they will get 6 issues of the Disco Bull, a Starter Kit and a bunch of update mailings. That \$10. may or may not cover the costs of producing

those three items, but I'm sure we can find a way to cover the gap \$10 is just a few beers less a week, and amongst a group of people, that's nothing. Furthermore, a Starter kit and Disco Bull are essential in building a democratic anarchist federation. Anyone who isn't really bad off can spring for that money. You could panhandle \$10 in a day. You could sell a record. Getting it once a year wouldn't be hard (again, especially amongst a group of people). And if you're unwilling to pay \$10. without a very good reason, you're not a serious revolutionary (and you're probably a spoiled rich kid who has always had everything handed to you). You expect people like me to pay for you and I'm having a hard enough time with my own life. If I had that \$200, I could have done many things that I now can't. Now you should make a few sacrifices. I don't think this is unreasonable to ask.

Finally, we get lots of orders for this Disco Bull where people send just a stamp. One guy from Cincinnati said it would be "punk" if I would send him one for free. If I ever meet this guy, I'm going to teach him the meaning of punk when I meat-cleaver him to death. I have no money. I'm broke and that's not fun. So let's rectify this situation. 'Cause if this isn't changed soon there will be no more issues of the Disco Bull. And that would be far from "punk"



(Here's the first AYF political statement proposal written by Sprite and Hush at the AYF Gathering at Antioch, from suggestions people brought up at the meeting. I don't think deciding on a political statement is urgent until we get a decision-making structure, but folks should be kicking around ideas and adding or taking away from what's submitted. And then when we get a voting structure set up, we can hammer it all out at the next AYF organizing conference. Just some deep thoughts...)

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### **AYF Political Statement**

The AYF has come together cause we see that the society that we live in is too harsh and not sexy enough. We would rather see a society based on cooperation, respect, and communication instead of one based on people having power over each other, causing domination of people and nature itself.

By **anarchism** we mean that society can function based on working cooperatively without authority figures rather than in competition and against each other as we do now with power relationships.

We hang out together because we see our oppression as **youth** as the time when everyone is molded into the categories that society has already set up for us to fit into. Society should not preproduce our identities for us as we are all unique individuals with different experiences. This is what makes everyone invaluable no matter who we are. Instead we are sent in a direction of conformity to values that society imposes on us rather than making decisions for ourselves.

Individuals coming together to voice their concerns and work towards solutions locally and coordinating with other groups internationally to help all meet our needs is a **federation**. This will best allow us as individuals to feel respected when we have something that needs to be addressed.

We feel that working together today, in the context of a dominantly oriented society, instead of having cooperation imposed by yet another force that does not operate in the interest of common good and that we have no control over, is the best way to bring about a cooperatively-oriented society. However, for social transformation to work, it is up to the people where they live to deal with how they wish to change things there.

THIS is sexy and respectful. This is AYF!

By SPRITE and HUSH\*SPORTSCREW from the concerns of the  
AYF members at the Build To Break Conference



## A START ON A PROPOSAL FOR A POLITICAL STATEMENT FOR THE **ANARCHIST YOUTH FEDERATION**

The AYF is a working class anarchist organization made up of children, youth, and young adults 25 years old and younger. We are active in movements for reproductive freedom, against racist and fascist terror, organizing in highschools, squatting buildings, liberating animals and many, many others. We actively boycott drinking-age laws.

We hate Ageism (the oppression of Youth). We also hate the State, Capitalism, Sexism, Homophobia, Racism and everything evil. If life was Star Wars we'd be on the same side as Chewbacca.

From the earliest age Youth are shamed, punished, beaten and humiliated by our parents and other "elders". We are forced into schools for indoctrination to which we are legally bound until our late teens. Young people of color face vicious racism, police brutality, and harrasment. Youth are paid the worst wages and have some of the shittiest jobs. We are not allowed to freely develop our own sexuality and instead are molded into heterosexual norms. Many girls and young women and some boys and young men are victims of rape, sexual abuse and humiliation. We are denied access to alchohol, tobacco, and other things that adults can readily purchase. We are constantly condescended to by adults. Unfortunately the list goes on and on...

But Youth are not passive, we resist in many ways. We run away from home. We skip school. We dress different. We share answers on school tests. We join gangs. We sneak out past curfew. We graffitti. We spread the word on rapists. We beat the shit out of nazis. We steal from work. We "do the nasty" with who we want to. We listen to Rap, Punk, Metal, Ska anything that tells some truth and has energy (unlike the shit most adults listen to!).

The Anarchist Youth Federation attempts to learn from and strengthen these individual rebellions, but also to collectivize and broaden them into a total attack on the system. Through the AYF we hope to bring together a diverse group of youth who want to Fuck Shit Up for the rich and powerful FOR GOOD. We don't pretend to have all the answers (like those boring Commie groups) or that we represent all youth or even all anarchist youth. We support autonomous groups for Black Youth, Girls, Queer youth and just any kids that want to be autonomous. However we are organized, we do think that we need to be organized. We face a very organized State, ready to defend it's interests violently, and there'll be no goofing off in the concentration camps so we had better have our shit together...

O.K. I'm too tired to go on hope this has been helpful, wish I could be with you all !

Love & Rage,

Kieran Frazier

839 E. Fourth St. #4

St. Paul MN 55106



# AYF SUPPORT FOR THE DURRUTI BRIGADES?

BY GUSTAVO

The Durruti Brigades has got to be one of the most exciting and essential anarchist projects to come about in recent years. It is a means for us in North America to show genuine solidarity to our brothers and sisters south of the border. Traditionally in South and Central America, Marxist-Leninism has been the dominant ideology of revolutionary leftist groups. This is directly attributable to the fact that groups in these countries had the Soviet Union as a revolutionary model and received direct military & economic support from them. Meanwhile, anarchists chose to be complacent and ignore the situation as unimportant. But with the collapse of communism, we have a phenomenal opportunity to spread our ideas for social revolution in a place they could easily catch on and be put into effect. The Durruti Brigades could be the first step in this direction.

I have many ideas on how we can support them, but I'd like to see others write in next issue with their ideas. My first suggestion would be to get interested AYF'ers to go down and help out as organizers. This is a big responsibility to take on, but there's a lot we can learn. The second is to start an AYF fund for the Durruti Brigades, and have people donate to it, hold benefits, etc. and raise money for them. These are just two starting ideas.

I picked the following proposals out of the LOVE & RAGE DISCUSSION BULLETIN in hopes of getting the ball rolling. So pick it up people! The future won't wait...D@n

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## **The "Buenaventura Durruti" Internationalist Brigade Project -International anarchist organization and real internationalist solidarity.**

### **The necessity of a functioning international anarchist organization and international solidarity.**

There exists, in actuality, various international anarchist organizations like the AIT/IWA (International Workers' Association) with an anarco-syndicalist tendency and the MAI (International Anarchist Movement) based in France, with an orientation towards revolutionary anarchism. Likewise there are other networks, alliances and associations like Anarchist Black Cross/Cruz Negra Anarquista (prisoner support network), Class War Federation International, etc. But, are these organizations, federations and networks really functioning or do they limit themselves simply to maintaining contacts through late mail or in the best of cases via telephone or from conference to conference year to year? The answer familiar to us all is: NO. With the collapse of State Capitalism, the advance of the neo-nazi forces, of nationalism and the New World Order, grows the necessity of an alternative society and to get closer to it, organization must be the first step.

The social revolution must be international, it should occur in all parts of the world, North, South, East and West, without borders. And here is where it becomes necessary to create a functioning international anarchist organization and internationalist solidarity.

### **Why "Buenaventura Durruti"?**

Buenaventura Durruti (born July 14, 1896 in León, Spain) was an unquestionable example of an internationalist. He was a draft resister, exile, syndicalist, and guerilla fighter. He helped create various anarchists groups and agitated throughout Spain, France, Cuba, Mexico, Chile, Argentina, Uruguay, etc. During the Spanish Civil War he organized anarchists battalions to fight the fascists. He was murdered in 1936 outside the City University of Madrid.

### **The Creation of Sections within the Brigade based on regions, areas or specific sectors or tendencies.**

While our proposal in actuality calls for the development of a pilot project in a determined region, the idea of Brigade is to extend the work to other regions. For example if a pilot project is



begun in Mexico or Peru this shouldn't limit the development of similar projects in other parts of the world. These projects wherever they may be will need to count on the sections within the Brigade that are in solidarity with specific areas. For example, the project that begins in Chile will count on the support of groups in New York, Miami, L.A. and Minneapolis. These support groups maintain contact with the sector in question, not only helping with provisions (materials, food, economic aid) but could also send people for short periods to work on the project. There could be, for example, youth groups organized by AYF (Anarchist Youth Fed.) -that could go and help out with the project.

#### **Work Plan**

First we need to obtain the funds to rent a space (preferable a large house) for a 12 month period with the intention of creating an alternative space for a wide range of open and maybe not so visible activities in conjunction with the work of the movements in the areas where it is decided to begin work. Once established, we can put into practice the following work plan;

(That is, after adapting to and preparing a location that will also provide us living space)

- 1) Establish a center for meetings and making contacts, with an open space that can also serve as a "hostel" for anarchist groups in the region, whatever their tendency.
- 2) Hold alternative video screenings.
- 3) Install an anarchist library/bookstore.
- 4) Create an information and education center. For art and culture as well as for practical and everyday needs.
- 5) Form study groups
- 6) Production of a newsletter by the groups, associations, etc. supporting the project.
- 7) Establish an alternative cafe and communal kitchen.
- 8) Work with local groups to put on alternative concerts and shows.

#### **Objectives**

- 1) Establish a network of contacts and of international action.
- 2) The exchange of ideas and their implementation.
- 3) Through some of the activities outlined in the work plan (cafe, bookstore, concerts) raise funds for our work as well as for developing similar projects in neighboring places.
- 4) Work more directly and concretely with local communities based on their needs.
- 5) Apart from realizing objective #4, help create autonomous communities.
- 6) If we can achieve objectives 1-5 keep in mind the possibility of recreating in other areas similar activities with the experience gained.

The "Buenaventura Durruti" International Anarchist Brigade plans to commence this spring with a pilot project in Chile. There exists the possibility of beginning our work in Santiago and in Concepción, Chile.

For more information about the project, future activities, to make a donation or give any kind of support please contact:

#### **Love & Rage**

P.O. Box 3, Prince Street Sta.  
New York, NY 10012  
(Attention: Durruti Brigade)



## **The Buenaventura Durruti International Brigade Project (part 2)**

by Gustavo Rodriguez

Here's more on the Durruti Brigade proposal that first appeared in the Jan/Feb Love and Rage discussion bulletin. The proposal was written in spanish. This translation is edited down for space. The full proposal in english or spanish is available through the New York office. Some of the people working on the brigade project will be at the NC meeting and would like to dicuss the prospects there so please look over this info before hand.



### **Solidarity with Latin America**

When we speak of solidarity it's almost an obligation to think of Latin America. Latin America, in actuality is fertile ground for the development of our ideas. The so-called "Latin American ideological crisis" only exists in the minds of the official and traditional politicians, the sacred cows, the party leaders that every day encounter more abstention and less followers (those on the "left" drowning in the loss of their obsolete ideas and those on the right clinging to their militaristic nationalism) but not in the communities, where in their struggles to survive there is no time for resignation. Unfortunately, all this bullshit is exactly what provokes in these lands replete of resources the only Latin American crisis: The economic crisis. As a consequence of this, survival alternatives have been developed (whether consciencely or not) where there are implicitly libertarian ideas: work cooperatives, mutual aid, communal kitchens, food and supply cooperatives and communes.

The Latin American anarchist movement because of all these limitations struggles to make inroads and grows hurriedly in the face of state oppression, capitalist exploitation and the partisan "left". Nevertheless, the necessary resources are lacking to realize our ideal, develop in communities, create centers of operation and networks for coordination.

It's for these reasons, that working in solidarity with our comrades in Latin America, becomes even more necessary and it is because of this that we are proposing a pilot project of the Durruti Brigade someplace in Latin America.



## **The Possibility of Chile**

Within the so called "New World Order", Chile has assumed it's "democratic" role, putting on the whole circus that this role requires and as was expected, presented the world with a clown as the new president: Patricio Alwyn, after 16 long years of fascist dictatorship.

We are all aware that even after the false election, General Augusto Pinochet and his crew of assassins, still head the armed forces and that he has publicly declared that as long as he and his accomplices are not threatened there will be "elections" and "democracy".

With the coup d'état of September 11 of 1973, the generals José Toribio Merino Castro, Gustavo Leigh Guzmán and César Mendoza, with Pinochet at the head, assumed power and were responsible for genocide committed against the Chilean people.

This fact, caused the disruption of the political, community, syndicalist and cooperative organizations and the rupture of the state model of the Unidad Popular (Popular Unity) which in turn generated a response from the popular sectors. Self organization and autonomy grew and was expressed in people based organizations like what is as the OEP (Popular Economic Organizations).

These entities, inspired by principles of mutual aid, developed diverse activities like shops for workers, groups buying in bulk, community gardens and kitchens, constructing their own homes, among others. They are the real fabric of everyday life, people administering their own space and necessities without depending on the state or political parties.

Similarly, during this period, a number of alternative groups appeared or survived (antimilitarist, feminist, cooperative, etc.). Along with these groups, there are people who reject any type of vertical organization and beyond that are disposed to struggle for anti-authoritarian social change. In the struggle for social ecology hierarchy is rejected as an organizing principle or stabilizing factor, whether in nature or in society, clearly marking the danger that it represents for many.

In the middle of this development of conscience, the proliferation of anarchist groups has been possible. These groups, from our point of view, have been able to create the necessary conditions within the realm of what has been possible to develop a broad based anti-authoritarian movement, that would make way for more concrete social change.

Given that, we can not forget that state repression is still maintained in force, its mechanisms intact. The situation for political prisoners remains the same, no amnesty has materialized nor are there indications that it will come any time soon. The war criminals and the military's assassins have not been brought to trial for their crimes and you can even hear them make threats from behind the walls of the barracks.

And it is precisely because of this conjunction of different realities, that the Brigade has chosen to participate in the Chilean libertarian movement, responding to the call for international solidarity from our comrades in Chile. Throughout this time we've developed contacts to this end in the Capital City



(Santiago de Chile) and in Concepción. There are direct contacts with members of Acción Libertaria (Concepción) and Acción Directa (Santiago), as well as with isolated individuals and a newly formed youth group: Red de Anarquistas Estudiantes (Student Anarchist network), also from Santiago, a grouping of secondary students.

### **A Libertarian Spring**

#### **-Proposal for a Pilot Project in Chile**

There exist the possibility of establishing ourselves in the Santiago de Chile or in serene Concepción. Establishing ourselves in Santiago would be with the objective of raising funds to create a second project in Concepción. For this proposal we've taken into account the approximate costs of living in both cities and averaged them out.

-Rent for a large house as a living space and local (cafe, library, video projection room, shops etc.)

May '92 through May '93

telephone, electricity, water included.

\$9500

Stipend and travel allocation

&2500

Total

-----  
\$12000

### **What we need**

We need the support of many to make this dream a reality. You can also help if you have access to and are willing to donate any of the following items:

-Computer, printer, programs, disks, paper

-Photocopier, toner

-Fax machine and paper

-Telephones, answering machine

-VCR (VHS, NTSC), alternative videos, preferably anarchist.

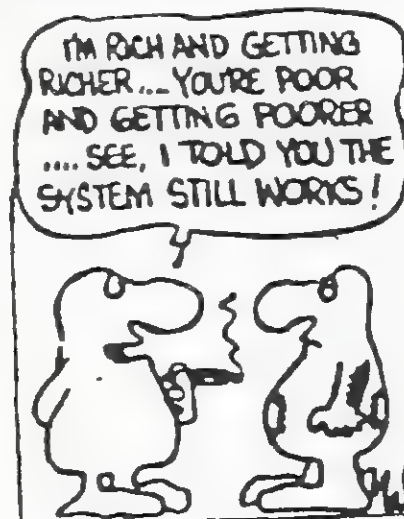
-Video Camera (VHS, Super VHS, Hi8/NTSC)

-8,12 or 16 channel audio mixer, microphone, tape deck, turntable, CD player, CD's, cassettes, records, etc.

We don't care if it's new or used or where you got it from, so send whatever you've got.

For more information about the project, future activities, to make a donation or give any kind of support please contact:

Durruti Brigade  
C/O Love & Rage  
P.O. Box 3, Prince Street Sta.  
New York, NY 10012





(NOTE: We received this pretty interesting project proposal for a radical left/anarchist contact list from McKay Russo in Germany. So we're reprinting part of his letter and his proposal in case it interests anyone out there-NY-AYF)

March 12, 1992

"Dear Friends,

I'm U.S. American, but have been in Europe for the past year, and will be here until August '92, when I return to the U.S. First of all, please take a look at the enclosed project proposal. As it is, I can put together a list for Europe with contacts in most countries. Since my motivation for this list is to bring the European and American radical scenes in closer contact it would be good to put together a similar list for North America. Since I am not there, I am relying on you. Can you write down a few organizing or informational centers for radical activists in your region and beyond? The best thing would be for each region of North America, a few contacts covering many areas of activism (I don't just want to list the centers used by white college students, how about centers of Native and Black activism, radical women's centers, etc.). Outside of these two metropolises I have no contacts (except for Israel), but would like to include them as well. If you have knowledge on other regions of the world, fill me in. If you can tell me who does have knowledge, please do."

McKay Russo  
c/o Institut für Auslandsgermanistik  
Friedrich Schiller Universität  
D-0-6900 Jena  
Germany

### **Project proposal for a radical organizers contact list**

27 February 1992

**Summary:** A short list of information and organizing centers around the world for use in networking, international organizing and information gathering by radical, anti-authoritarian activists.

I was working with the New Liberation News Service in Boston the week the Gulf War started. To get news we called up various contacts and asked them what was happening in their region. From this experience I recognized the utility of an international list of contacts who: have links to local activism, are willing to be a contact (ie. give out information and pass on messages), and are generally reachable by phone. In addition to news gathering and distribution, such a contact list would be useful in international organizing and promoting discussion between movements.

There are three criteria for a listing:

- 1) **Contacts** -Listing should have contacts with regional organizers (anti-intervention, anti-racism, ecology, feminism etc.) and be willing to give out information about what is happening in their region, pass on messages and when appropriate, give out other organizers' addresses.
- 2) **Accessibility** -Listing should have a telephone and be regularly staffed.
- 3) **Longevity** -Listing should be long term.

The organizing center in a region that best meets these criteria should be the listing for that region. Big cities should have multiple listings.



Each listing would include:

- address, phone, fax, modem, e-mail
- languages spoken
- self description (organizational form, activities, and extent of activist contacts)

This list is intended for undogmatic left organizers who are working for a basic i.e. radical change in society. There is an emphasis on youth and non-professional groups.

I predict that I will be able to put this list together and send it out this summer. This first list will consist mainly of European contacts, but I hope, if it is a success, that I will include the U.S. and Canada for an updated version next year. My ideas for distribution are simply to send the list to everyone I know and let them copy, distribute and publish as they wish.

Please respond. In your region, where do activists come together? If there are no suitable organizing centers, where do you get your information? How about an info-shop, a book store, a newspaper, or an office? Do you know of any suitable contacts outside of your region? It is not important that the contacts for this list all belong to a particular ideology or organizing form, only that they are in contact with regional organizers. Keep in mind all the info I want to list and remember to include telephone numbers. Respond to this project with criticism and ideas as well. People interested in working on this project in any way please contact me.

McKay Russo  
c/o Institut Für Auslandsgermanistik  
Friedrich-Schiller Universität  
D-0-6900 Jena  
Germany  
e-mail: mckay.russo@philosophie.uni-jena.dbp.de



(NOTE: I found this in the 2nd issue of the "BLITZ" Newsletter from Norway, and it seemed really interesting. I think we should consider working closer with KID POWER in the future, so folks might want to write them to check out what they're all about-D@n/NY-AYF)

## Barnemakt (Kid Power)

For those under 18 years old!!

Kid Power (KP) was founded at Blitz in February this year. We are a group of people younger than 18 years old and our purpose is to work with children and youngsters rights in every day life, and make it possible for young people to do political work without getting laughed at or getting knocked in our heads by rightsticks. We meet once a week to discuss things we feel involved in. The idea behind KP originates from Denmark, where young KP groups have existed since early in the seventies. During this time, they started many bands, theatre groups, their own local radio, they have had squatted houses and several demos. In the end of May this year an international KP rode is going to take place in Copenhagen. KP in Norway has mostly revolved around political work and very little rock'n'roll. Naturally we are working with that, but at the time we consider it more important to do political work so our views will be heard. An ugly tendency by the authorities is that they are not listening to the youngsters when they make resolutions concerning

them. So exactly what we will work for is that our opinions shall be heard. Children and youngsters privileges is not being taken in much consideration and very few of us really know our rights (here in Norway); what we can demand, what we can refuse and what we should do in difficult situations. Usually the grown ups don't tell you what kind of rights you have, because then they have a bigger possibility to do what they think is "healthiest" for you. An example is when your parents loose, or give up custody. Then you have the right to apply for a guardian. A guardian is an adult who is responsible for you if you're a minor. If you are under 16 years old you have to be aware of the fact that you can make your own request about a guardian. You better watch out so the child care department doesn't decide that you have to live with some kind of suspicious christian freaks. We find it important to inform (and light up) all the kids in the whole world, so the grown ups can't continue to abuse the trust kids often have for an older person.

**All power to the kids !!**

Besides these things KP has had their own slogans in demos in Oslo, and they work against the SSP project which is a co-operation between the schools, the cops and the socialsector.

They also did a squat 17. May, but were thrown out after three days.

Blitz.  
Barnemakt (Kid Power) can be contacted at the address of  
Blitz Infogroup  
Pilestredet 30c  
0164 Oslo 1  
Norway  
Tel: +47 2 114180  
Fax: +47 2 112349



## A.Y.F. PEN-PAL SECTION

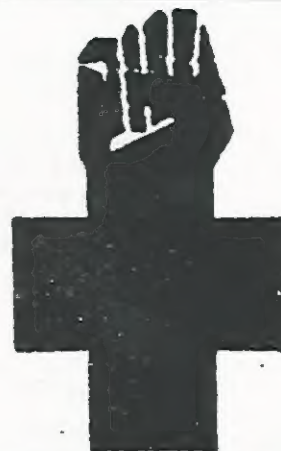
Communication is central to the development of any revolutionary ideology, and it is especially essential to anarchism. For this reason, we're going to be including a pen pals section for those AYF'ers who want to keep in touch with their comrades from different areas. Please send your name and address, and any other pertinent info. (favorite food, band, favorite Smurf, etc.), but try to keep it under 50 words. Send all correspondence ATTN:DISBUL PENPALS LIST. Onwards...

Karen Kirst, 18435 Kingsbury, Northridge, CA 91326  
(Wants to communicate with revolutionary anarchists)

Okay, so we don't have that many names yet! But we will if you get off your ass and write us!

## FREE ALL ANARCHIST & CLASS WAR PRISONERS-

## SUPPORT THE ANARCHIST BLACK CROSS!



## PRISONERS CORRESPONDENCE LIST

Prison works by alienating and isolating people, in the hopes of breaking and dehumanizing them into submission. This tactic is especially true for prisoners with strong political convictions. If we are to create an effective revolutionary movement, we must support our brothers and sisters behind bars. Their work in jail is as important as ours on the street, and many times harder to do. Please make a commitment to our comrades in the pen. Show them they are not forgotten by choosing at least one prisoner on this list and dropping them a line. It would mean more than you know, and the favor may be returned to you one day!

Eric Archer #208473  
Green Bay Corr. Inst.  
P.O. Box 19033  
Green Bay, WI 54307

James Daniel Armstrong  
#04617-051  
Federal Correctional Inst.  
Englewood  
9595 W. Quincy Ave.  
Littleton, CO 80123-1100  
(@ prisoner facinh  
harassment)

Dale Austin #76660  
G.B.C.I.  
Box 19033  
Green Bay, WI 54307

Nicolas Boissinot  
Centre d'Accueil 5e Sason  
(Lauron)  
208 mrg. Bourget, Levis P.Q.  
G6V 2Y9 Foyer 6 Canada  
(@ youth held prisoner in  
Hospital by his parents)

David "Hondo" Carter  
#13237 Box 41  
Michigan City, IN 46360

Kevin M. Clark 912589  
Indiana Youth Center  
727 Moon Road  
Plainfield, IN 46168-9400

Peter X. Cunningham  
P.O. Box 710-149297  
Keen Mountain, Va 24624

Garrick Daniels 90-A-9428  
Greenhaven State Prison  
Drawer B RT. 216  
Stromville, NY 12582-0010

Lin Elliott #977655  
EEOI HC 63 Box 5000  
Clallam Bay, WA 98326  
(Queer prisoner)

Larry Giddings #10917-086  
P.O. Box 1000  
Leavenworth, KS 66048  
(@ armed struggle prisoner  
who likes punk! Too cool)

James Gillman #902656  
Washington Corr. Center  
IMU C-108  
Olympia, WA

Ernie L. Gray  
Columbia Prison  
P.O. Box 900  
Portage, WI 53901  
(Political prisoner)

James Harris #9581  
Indiana State Prison  
P.O. Box 41  
Michigan City, IN 46360

Shannon Heath #864381  
Westville Corr. Center  
P.O. Box 473  
Westville, IN 46391-0473  
(Age 19, Been Down for 4  
years)

Harabia J. Johnson #53061  
P.O. Box 311  
Dorado, KS 67042  
(Afrikan-American prisoner)

Charles Jones AY6853  
Drawer R  
Huntington, PA 16652  
(young, queer prisoner)

James B. Jordan #192083  
P.O. Box 7010 5B  
Chillicothe, Ohio 45601  
(Lonely prisoner wants  
penpals!)

Reshood Mallah #07015  
P.O. Box 10-2 H 13  
Valhalla, NY 10505-0010  
(@ prisoner)

Charles Paul  
Maine State Prison  
Box A  
Thomaston, Maine 04861

Ronald Pawloski #884944  
Westville Corr. Center  
P.O. Box 473  
Westville, IN 46391

David Sidener 17175  
Indiana Department of Corr.  
Indiana State Prison  
P.O. Box 41  
Michigan City, IN 46360

Robert L. Stockmeier  
#32425 P.O. Box 1989 ESP  
Ely, Nevada 89301

Arthur X. Wiggins #19661  
MCI-J  
P.O. Box 549  
Jessup, MD 20794  
(Age 19, Afrikan-American)

Paul Wright #930783  
Box 5000 HC 63  
Clallam Bay, WA 98326  
(@ political prisoner. Edits  
"PRISONERS LEGAL  
NEWS")

Daniel Wygnanski D03292  
P.O. Box 1902 4B-7C-203  
(CCI)

Tehachapi, CA 93581

Marvin X BB-1913  
Smithfield Prison  
Huntington, PA 16652  
(Age 22 Afrikan-American  
facing solitary confine-  
ment)

Paul-X #205398  
Chippewa Regional  
Correctional Facility  
Kincheloe, MI 49784-0001



# @ GROUPS

This is a list of anarchist and anti-authoritarian groups who have shown support for AYF, and who correspond with NY-AYF/the Disco Bul. Write them for more info (include a stamp). This list will be kept updated each bulletin.

@ Better World  
P.O. Box 1834  
Albany, NY 12210-1834  
(An @/activist collective)

Anarchist Archives  
P.O. Box 1323  
Cambridge, MA 02238  
(Independent anarchist documenting the @ movement. Send a few dollars for a list)

Anarcho-Syndicalist Network c/o Kissa Hirahira  
18 jobiru 2F  
Kita.18 Nisi 5  
Kitaku Sapporo  
Japan  
(Japanese anarchist group with focus on class struggle)

Autonomous @ Action  
P.O. Box 3  
Prince St. Station  
New York, NY 10012  
(Anarchist/autonomist activist group)

Baklava  
P.O. Box 81961  
Chicago, IL 60681  
(an @/Autonomist activist collective)

Industrial Workers of the World  
1095 Market Street, Ste 204  
San Francisco, CA 94103  
(Really old group dedicated to "Industrial Unionism". Made up of anarchists, socialists and other left folks. Ideas very close to basic revolutionary anarchism)

Lehigh Valley IWW  
P.O. Box 4133  
Bethlehem, PA 18018  
(Very active local IWW chapter)

Libertarian Book Club  
339 Lafayette St. #202  
New York, NY 10012  
(212) 879-8353  
(Established 1945! A group dedicated to discussion, printing and distribution of

anarchist texts. Also put on monthly forums/workshops)

Neither East Nor West  
c/o B. McGlynn  
528 5th St.  
Brooklyn, NY 11215  
(Anarchist group dedicated to linking anti-authoritarians in Western and former Eastern Bloc nations)

Newark @ Group  
P.O. Box 5144  
Ironbound Sta.  
Newark, NJ 07105  
(Cool anarchists)

Radio Werewolf  
P.O. Box 75416  
Washington, DC 20013  
(A situationist group of the mentally insane)

Raven's Banner Collective  
P.O. Box 2711  
Pinellas Park, FL 34654-2711  
(An @ activist collective)

Unconventional Action  
228 E. 10th St. Box #24  
New York, NY 10003  
(@'s dedicated to trashing Democratic convention and elections)

Wooden Shoe Books  
4722 Baltimore Ave.  
Philadelphia, PA 19143  
(@ book & info. shop)

Workers Solidarity Alliance  
339 Lafayette St. #202  
New York, NY 10012  
(212) 979-8353  
(U.S. section of the International Workers Association (I.W.A.). An anarcho-syndicalist group with local chapters across the U.S. Send stamp for list)

Youth Greens (in transition)  
P.O. Box 7293  
Minneapolis, MN 55407  
(An anarcho-ecologist network)

## OTHER GROUPS

The following are groups which are not explicitly anarchist, but do radical work and correspond with NY-AYF. Some are communists/socialists and some include anarchists as well as other radicals. We list their addresses and a brief description of their activities. This list will be kept updated each bulletin.

Action Resource Group  
P.O. Box 597996  
Chicago, IL 60659  
(Catalogue of activist oriented goods and publications)

Committee to End the Marion Lockdown (CEML)  
P.O. Box 578172  
Chicago, IL 60657-8172  
(A group dedicated to the abolition of Control Unit prisons, and in support of political prisoners in the U.S.)

Earth First! Vancouver  
Box 21521  
1850 Commercial Drive  
Vancouver, BC  
V5N 4A0 Canada  
(Radical ecologist group dedicated to direct action. This is the Vancouver chapter)

500 Years of Indigenous, Black & Popular Resistance  
P.O. Box 684  
Bronx, NY 10454  
(Group organizing actions against the Columbus invasion celebrations)

100th Monkey  
5363 Shafter  
Oakland, CA 94816  
(510) 655-6028  
(Anti-nuke group which recently held Nevada test site actions. Guy who smacked Reagan with award belonged to this group)

Partisan DefenseComm.  
Box 99, Canal St. Station  
New York, NY 10013  
(Defense group for class struggle prisoners. Do a lot of work with Black POW's/Political Prisoners in the US. Linked to Spartacist League (Trotskyists))

Positive Force DC  
3510 N. 8th St.  
Arlington, VA 22201  
(Punk group which puts on shows and demonstrations. Kinda liberal)

Radical Walking Tours c/o  
Bruce Keyton  
539 53rd St. #2, Brooklyn, NY 11220  
(718) 741-5600  
(Holds tours of NYC's radical anarchist/communist history)

Support for Native Sovereignty  
P.O. Box 2104, Seattle, WA 98111  
(A group working to support Native land struggles, religious rights, political prisoners and other issues)

Total Animal Liberation  
P.O. Box 2345, New York, NY 10108  
(Info group for animal liberation. Currently involved in struggle against Bullfighting in Spain. Cool folks)

Women's Health Action and Mobilization (WHAM!)  
P.O. Box 733, New York, NY 10009  
(Direct Action oriented group dedicated to wimmin's healthcare/abortion rights, and fighting sexism)





# PUBLICATIONS

This is a list of publications which support and trade with NY-AYF. Also listed is the most recent issue we've received, it's contents & price (if it lists donation, we give what we think you should send). For sample copies, write and send a donation. This list will be updated each issue.

**Arm the Spirk**  
c/o Wild Seed Press  
Box 57584, Jackson Stn.  
Hamilton, ONT  
L8P 4X3 Canada  
Price:\$1. Donation  
(Current Iss:#12)  
An autonomist/  
anti-imperialist magazine.  
Good coverage of armed  
struggle and prisoners  
issues.

**Artest**  
1876 Garden Drive  
Vancouver, BC  
V7J 2X9 Canada  
Price:\$1. Donation  
(Current Issue:#7)  
"Youth, Arts & Activism".  
Radical political mag  
dedicated to youth art  
and expression. #6 is  
dedicated to East Timor.  
#7 is dedicated to the  
struggle in the Philip-  
pines.

@-Wire c/o AAA  
P.O. Box 3  
Prince St. Sta.  
NY, NY 10012  
Price:\$ASE + Don.  
(Current Iss:#12)  
Bi-weekly NY Ecomedia  
News Sheet.

**Bayou La Rose**  
P.O. Box 5464  
Tacoma, WA 98405-0464  
Price:\$3 ppd.  
(Current Iss:#38) A  
working-class anarchist &  
ecologist rag with strong  
focus on prisoners and  
class struggle issues.  
Recommended.

**Body Memories**  
P.O. Box 14941  
Berkeley, CA 94701  
Price:\$1-2 Donation  
(Current Iss:#1,2)  
A zine dedicated to  
"Radical Perspectives on  
Childhood Sexual  
Abuse". Has a strong  
youth lib. view. Letters,  
reviews, contacts,  
articles, poetry, art.  
Highly recommended.

**Brick**  
P.O. Box 1153  
Russellville, AL 35853  
Price:\$1.50  
(Current Iss:#8)  
Direct action bulletin.  
Articles, contacts, views.

**Busker's Rag**  
P.O. Box 2541, Stn. D  
Ottawa, ON  
K1P 5W6 Canada  
Price:\$ASE + .50 Don.  
(Current Iss:Feb. 1992)  
Zine of MWV radical  
music workers. Articles  
and views.

**Class Struggle Defense  
Notes**  
Box 99 Canal St. Sta.  
New York, NY 10013  
Price:\$1.  
(Current Iss:#17)  
Paper of Partisan  
Defense Committee.  
Covers prisoners issues.  
Articles and updates.

**CNT**  
Apdo. 282  
48080 Bilbao  
Spain  
Price:\$2.3 Donation  
(Current Iss:#139)  
Paper of CNT, anarcho-  
syndicalist union.  
Coverage of labor and  
other struggles. In  
Spanish.

**Cop Watch**  
c/o N.J. @ F.  
P.O. Box 8532  
Haledon, NJ 07508-8532  
Price:\$1 Don. + stamp  
(Current Iss:#1)  
Articles monitoring local  
police brutality and  
anarchist events.

**Cybervision**  
P.O. Box 14207  
Dinkytown Sta.  
Minn., MN 55414-0207  
Price:\$1.  
(Current Iss:#2)  
Great new cyber-punk  
zine. Articles, interviews,  
reviews, DIY tips. Shit hot

**E-Bulletin**  
666 Broadway, 9th Flr  
New York, NY 10012  
Price:\$ASE  
(Current Iss:V.2 #5)  
Liberal ecology news  
sheet w/info. on  
upcoming events in New  
York

**East European News**  
339 Lafayette St. Rm 202  
New York, NY 10012  
Price:\$1. + 2 stamps  
(Current Iss:#6)  
Publication of Workers  
Solidarity Alliance-East  
European Working group.  
Coverage of Anarchist  
activities in the former  
Eastern Bloc that you  
won't find anywhere else,

**56a Info. Shop Bulletin**  
56 Crampton St.  
London SE17 UK  
Price:\$3. Don.  
(Current Iss:#3)  
Incredible autonomist  
magazine. News of  
resistance from around  
the world, well organized  
and on many subjects.

**Free c/o A.B.W.**  
P.O. Box 1834  
Albany, NY 12201-1834  
Price:\$ASE + .25 Don.  
(Current Issue:#2,3)  
Paper of A Better World  
@ group. Articles, views,

analysis.

**Free Society**  
P.O. Box 7293  
Mpls., MN 55407  
Price:\$1. + 2 Stamps  
(Current Iss:#2)  
Zine of Youth Greens.  
Focuses on radical social  
ecology. Articles, letters,  
interviews, reviews. Also  
includes autonomous  
feminist supplement.

**Green Tree News**  
PO Box 566  
6130 An Stittard  
The Netherlands  
Price:\$3. Donation  
(Current Iss:V.5 #1)  
Radical ecologists zine.  
Articles, news and  
contacts. Attempting to  
create an eco-anarchist  
contact network.

**Ideas & Action**  
P.O. Box 40400  
San Francisco, CA 94140

**Price:\$3.**  
(Current Iss:#16)  
Annual journal of the  
Workers Solidarity  
Alliance, an anarcho-  
syndicalist group.  
Thorough analysis and  
articles from an  
anti-authoritarian point of  
view.

**Impulse**  
c/o Jon George  
Route 1  
Red Wing, MN 55066  
Price:\$2.  
(Current Iss:#8) "A  
Wisconsin @ Journal".  
Punk as fuck. Articles,  
news, opinions, theory  
and Goo Liberation Front  
Notes.

**Industrial Worker**  
1095 Market St. #204  
San Francisco, CA 94103  
Price:\$1 don.  
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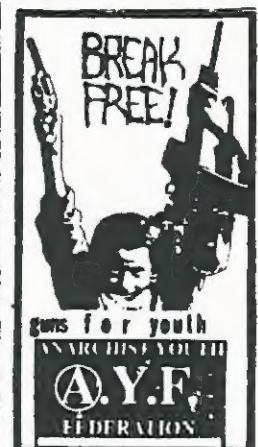
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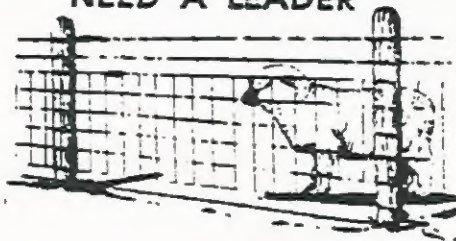
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## ONLY SHEEP NEED A LEADER





# A.Y.F. AFFILIATE LIST AS OF MID-JULY 1992

In our ever-vigilant attempt to keep track of AYF activities, here is the updated list of Affiliate Groups. If you know of anyone not listed, please send us their address. Otherwise, they'll be missing out on this DiscoBul, and on getting their voice in on AYF decisions as a whole.

P.S. Most AYF groups seem to change addresses more than they change their underwear! If your group's address changes, tell us A.S.A.P. We can't afford to send shit to you and have it returned, so we won't.

Anarchist Action  
P.O. Box 81382  
Atlanta, GA 30366  
(New Address!)

Anarchist Action Network  
(Box closed. More info. soon.)

Albany Area AYF  
c/o Pansy Zine  
P.O. Box 265  
Averill Park, NY 12018  
(We think this is valid)

Anarchist Revolutionary Mov.  
c/o Leif Allen  
125 5th St. E. #8  
Twin Falls, ID 83301

Autonome Forum  
P.O. Box 1242  
Burlington, VT 05402-1242  
(Note new address)

Chesapeake Action Network  
c/o Steve  
111 E. Ostend St.  
Baltimore, MD 21230  
(Note new address)

Chicago AYF  
P.O. Box 3808  
Chicago, IL 60654-0808

C.A.A.C.  
P.O. Box 19589  
Cincinnati, OH 45219

Dayton AYF  
P.O. Box 3316  
Dayton, OH 45219

Denver Area AYF  
P.O. Box 4295  
Highlands Ranch, CO 80126

Eugene AYF  
P.O. Box 162  
Eugene, OR 979446

Greater Boston AYF  
P.O. Box 335  
Newton Centre, MA 02159

IMPULSE c/o  
Jon George  
Route 1  
Red Wing, MN 55066

Liberate the Obsessed  
P.O. Box 1916  
Rapid City, SD 57709

Milwaukee AYF  
P.O. Box 11525  
Milwaukee, WI 53211

Minneapolis AYF  
P.O. Box 8585  
Minneapolis, MN 55408

New England @ Front  
P.O. Box 1183  
Webster, MA 01570

North Jersey @ Feder.  
P.O. Box 8532  
Haledon, NJ 07508-8532

NY-AYF  
P.O. Box 365  
Canal St. Station  
NYC 10013-0365

Orange County @ Movement  
P.O. Box 1273  
Cypress, CA 90630

Portland AYF  
Box 1929  
1951 W. Burnside  
Portland, OR 97209

Pro-Volution League  
c/o Brian  
P.O. Box 471631  
Charlotte, NC 28247-1631  
(This may not be valid)

Raw/Idea Zine  
c/o N. Penalosax  
435 W. Delevan  
Buffalo, NY 14213

Richmond AYF  
P.O. Box 568  
Midlothian, VA 23113

San Diego A.F.  
P.O. Box 179218  
San Diego, CA 92177

South Florida AYF  
P.O. Box 45-2001  
Miami, FL 33245

United Anarchist Front  
P.O. Box 1115  
Whittier, CA 90609

## CANADA

Autonomous Elements  
P.O. Box 2145  
Kingston, ONT  
K7L 5O9 Canada

AYF Kingston  
P.O. Box 461  
Kingston, ONT  
K7L 4W5 Canada

AYF Ottawa  
P.O. Box 4402 Stn. E  
Ottawa, ONT  
K1S 5B4 Canada

## UNITED KINGDOM

Anarchist Resistance Front  
c/o Boomtown Books  
167 King St.  
Aberdeen, Scotland, UK

AYF Middlesborough  
P.O. Box 23  
Middlesborough  
Cleveland  
TS1 4YZ UK

